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1st Series.

No. 143.

THE

7430
1-7
FOURTEENTH REPORT

14-25

OF THE AMERICAN

UNITARIAN ASSOCIATION,

WITH THE

PROCEEDINGS

OF

THE ANNUAL MEETING,

MAY 29, 1839.

BOSTON:

JAMES MUNROE & CO. 134 WASHINGTON STREET.

JUNE, 1839.

Price 6 Cents.

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of 1869 - 1872)



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I. R. BUTTS.....PRINTER.....2 SCHOOL STREET.

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1839-53

FOURTEENTH ANNIVERSARY.

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THE American Unitarian Association celebrated its fourteenth anniversary on Tuesday evening, May 29th, 1839. The members met for the transaction of business, at half past six o'clock, in the Berry Street Vestry, the Rev. Dr. NICHOLS, president, in the chair.

The records of the last annual meeting were read.

The Treasurer's Statement of Receipts and Expenditures was then presented, and accepted.

STATEMENT OF RECEIPTS AND EXPENDITURES OF THE
AMERICAN UNITARIAN ASSOCIATION, FROM
MAY 28, 1838, TO MAY 28, 1839.

RECEIPTS:

Balance in the Treasury, May 28, 1838,	1209 22	
“ transferred from the fund for support of the Agency,	553 76	
	————	\$1762 98
From Auxiliary Societies and Subscriptions,	2133 50	
“ Life Members,	292 00	
“ Donations, from Societies and Individuals,	1357 01	
“ Sale of Tracts,	300 90	
“ Subscribers to General Agency,	1458 00	
	————	5541 41
		————
		\$7304 39

EXPENDITURES.

For Printing Tracts and Paper, . . .	\$1397 37
“ Incidental Expenses	46 82
“ Salary of the General Agent, . . .	1800 00
“ Travelling expenses of do. do. and postage,	255 00
“ Rent of room for Agent from Jan. 1, 1838, to July 1, 1839,	300 00
Commission for collecting subscriptions for General Agency for 1833, '34, '35, '36, '37, '38, and paid for clerk- hire for making out and adjusting the accounts,	378 59
Rev. Mr. Warland for Missionary servi- ces in New Hampshire,	40 00
“ Mr. Walcutt, for do. do. do. . . .	50 00
“ “ Willson, for do. do. do. . . .	50 00
In aid of the Unitarian Society in Rich- mond, N. H.	50 00
<i>Missionary Services in New York, Penn., Ohio, Ind., Ky., Mich., Tenn., and Ill.</i>	
Rev. Dr. Kendall,	36 00
“ A. B. Muzzey,	90 00
do. for travelling expenses,	93 50
“ S. Barrett,	10 00
“ George Ripley,	206 00
“ Calvin Lincoln,	10 00
“ Mr. Thompson,	132 74
“ A. D. Jones,	20 00
“ do. do.	10 00
“ Charles Babbidge,	65 00
“ Mr. Hosmer,	50 00
“ J. P. B. Storer,	106 27
“ William Gray Swett,	50 00
“ Warren Burton,	25 00

Rev. Mr. Hosmer,	10 00	
" J. F. Clarke,	30 00	
" W. P. Huntington,	250 00	
" C. Nightingale,	100 00	
For supplying Rev. Mr. Green's desk at East Cambridge two Sabbaths,	20 00	
Paid F. Alger in aid Unitarian Society in Washington, D. C.	100 00	
" Asa Daby for 1st Parish in Har- vard,	50 00	
" W. & S. Brown, First Unitarian Society in Boylston,	50 00	
" Luther Willson, Missionary servi- ces in Houlton, Me.	30 00	
" for aid Unitarian Society in Brook- lyn, Conn.	50 00	
" for aid do. do. in Tyngsboro', . . .	50 00	
" for aid do. do. in Standish, Me., . .	50 00	
" for aid do. do. in East Village, Lex- ington,	75 00	
" Mr. Battelle in aid of Unitarian Society in Fall River,	120 00	
	<hr/>	6257 29
Balance,		<hr/> \$1047 10

HENRY RICE.

May 28, 1839.

The following officers for the ensuing year were then chosen.

OFFICERS
OF THE
AMERICAN UNITARIAN ASSOCIATION.
1839—40.

P R E S I D E N T .

Rev. Ichabod Nichols, D. D., Me.

V I C E P R E S I D E N T S .

Hon. Joseph Lyman, Mass.

“ **William Sullivan, Mass.**

“ **Charles H. Atherton, N. H.**

“ **Stephen Longfellow, Me.**

Henry Wheaton, Esq. N. Y.

James Taylor, Esq. Penn.

Henry Payson, Esq. Md.

Hon. William Cranch, D. C.

Martin L. Hurlburt, Esq. Penn.

Hon. Samuel S. Wilde, Mass.

“ **Samuel Hoar, Mass.**

Timothy Flint, Esq. La.

Hon. Lemuel H. Arnold, R. I.

Benjamin Bakewell, Esq. Penn.

H. J. Huidekoper, Esq. Penn.

E X E C U T I V E C O M M I T T E E .

Rev. Samuel Barrett,

“ **George Ripley,**

“ **Artemas B. Muzzey,**

}

Directors.

Rev. Charles Briggs, General Secretary.

“ **Samuel K. Lothrop, Assistant Secretary.**

Henry Rice, Esq. Treasurer.

Agreeably to the 10th Article of the Constitution, the following gentlemen were then chosen COUNCILLORS of the American Unitarian Association.

Francis Alger, Esq.	Francis Parkman, D. D.
William T. Andrews Esq.	Rev. Ephraim Peabody,
Isaiah Bangs, Esq.	Hon. Jonathan Phillips,
N. A. Barrett, Esq.	Hon. Stephen C. Phillips,
William Brigham, Esq.	Rev. J. Pierpont,
George Bond, Esq.	John Prentiss, Esq.
E. Cobb, Esq.	L. G. Pray, Esq.
C. K. Dillaway, Esq.	Wm. Pomroy, Esq.
Hon. S. Fairbanks,	Rev. George Putnam,
Rev. F. A. Farley,	Rev. C. Robbins,
Albert Fearing, Esq.	John G. Rogers, Esq.
Dr. J. F. Flagg,	Henry B. Rogers, Esq.
Rev. C. Francis,	Benjamin Seaver, Esq.
Rev. Ezra S. Gannett,	W. R. Sumner, Esq.
Rev. F. W. P. Greenwood,	Rev. C. Stetson,
S. Greele, Esq.	Hon. R. Sullivan,
Rev. James D. Green,	Robert G. Shaw, Esq.
Rev. E. B. Hall,	Rev. Moses G. Thomas,
Rev. Alonzo Hill,	Rev. J. W. Thompson,
James Kendall, D. D.	Francis O. Watts, Esq.
John Lamson, Esq.	James Walker, D. D.
Peter Mackintosh, Esq.	Henry Ware, Jr. D. D.
Samuel May, Esq.	Rev. Jason Whitman,
Rev. Henry A. Miles,	Hon. Sidney Willard,
John Owen, Esq.	Rev. A. Young.

At half past seven o'clock the Association proceeded to the Federal Street Church. Prayers were offered by Rev. Dr. Flint, of Salem. After which the Report of the Executive Committee was read by the General Secretary.

FOURTEENTH ANNUAL REPORT
OF THE
EXECUTIVE COMMITTEE.

FOURTEEN years have now elapsed since the formation of this Association. For some time it had the sympathy of but a small part of the denomination. Its means of usefulness were comparatively limited ; and it struggled on amidst much opposition and many discouragements. But as its objects and operations became more known, it gained in public favor ; and many, who once viewed it with distrust, came forward as its friends and benefactors. And at this time it is receiving encouragement and support from almost every society in the denomination.

The Executive Committee, in presenting this Report, are happy to inform the members of the Association that during the past year they have found much to encourage and animate them in their labors ; — that the sphere of their usefulness has been increased, and their efforts in the cause of truth and righteousness have been crowned with success. A kind Providence has blessed us in our work. And we feel that we have much cause for gratitude and devout acknowledgment to the Giver of all good.

From a very extensive correspondence of the Secretary we have collected much valuable information, which will aid us essentially in our future plans and operations. We

have thus been made more fully acquainted with the condition and prospects of our churches, the wants, wishes and trials of our distant brethren, and the progress of pure and practical religion throughout the country. We have learned that there is a growing demand for our preachers in the Southern and Western States, — that many of our faith have gone there from New England, and are in a great measure deprived of the religious privileges they enjoyed here, — that a large and very important part of the inhabitants of those States are far from being satisfied with the popular faith, — that they desire something more rational, and are disposed, nay rejoice, to receive our views.

And from the visits of the Secretary in the Northern and Eastern States, we have become better acquainted with the spiritual wants of our brethren in those parts of the country. And notwithstanding a loud call comes to us from the great West, we feel that there are calls nearer home which must not be disregarded; — that while we attend to the moral growth of the new, we must guard against the moral decay of the old States. And we have the past year done much more than formerly to aid the New England churches. We have, too, felt more sensibly the claims of the South, and have afforded more aid to our Societies there.

TRACT DEPARTMENT.

The demand for our Tracts the past year has been unusually great; and applications have been made for them from almost every state in the Union. They have, it is believed, done much good; — have removed some of the

strong prejudices which exist against us; — have animated the hopes of the believer, confirmed the faith of the doubting, and reclaimed the infidel. In remote and new parts of the country, where the voice of the preacher could seldom be heard, these silent messengers of divine truth have spoken lessons of comfort and hope to many an inquiring mind and anxious heart. And many a descendant of the Pilgrims in those places has welcomed them to his lonely habitation with gladness; and on every returning Sabbath they have been faithfully and profitably read in the family circle.

The Committee have published several Tracts explanatory of our views of religion. They have perceived a great want of such; for scarcely a letter comes to the Secretary's office that does not remind us that we are yet a persecuted denomination — that we are not unfrequently denied Christian privileges, and the Christian name — that over a large part of the United States our doctrines are grossly misrepresented, and opinions laid to our charge which we utterly disclaim. Truth, therefore, and justice require that we should strive yet more and more to make our views known — that no portion of that light which God has given us should be hid; and that we should especially shed around us the light of a Christian example in our writings and in our lives; that others, seeing our good works, may be led to glorify our Father who is in heaven.

The number of Tracts published during the year, together with reprints of seven, is about 70.000. They are on the following subjects; "The duty of promoting Christianity by the circulation of Books," by Henry Ware, Jr. "The Future Life," by Wm. E. Channing. "Re-

penitance the ground of Forgiveness," by Joseph Hutton, of London. "Reason and Revelation," by A. A. Livermore. "Fidelity in Duty, not accuracy in Belief, our test of the Christian Character," by Andrew P. Peabody. "The Unitarian Reform," by James F. Clarke. "Truths joined by God not to be sundered by man," by Samuel Osgood. "The worship of the Father a service of gratitude and joy," by Wm. E. Channing. "On the Atonement," by Edward B. Hall. "Unitarianism vindicated against the charge of Skeptical Tendencies," by James Walker. "Belief and Unbelief," by Orville Dewey. These with the Annual Report, constitute the 12th Volume of our Tracts.

AUXILIARY ASSOCIATIONS.

The Committee attach great importance to Auxiliary Associations. They regard them as among the best means of diffusing Christian knowledge and promoting union, sympathy, and benevolent effort in our parishes. The Secretary has devoted much of his time to delivering addresses and forming such associations. The number formed the past year is thirty-three.

Four years ago about two thousand of the Tracts were taken by the Auxiliaries, and the number taken by them the last year was nearly five thousand.

The New Hampshire Association is connected with us, and receives its Tracts from our depository. It is not large; but its members are active and deeply engaged in promoting its objects. Its funds are devoted to missionary objects in that State.

During the past year, a Convention of the clergy of our

denomination in Maine was formed for the purpose of awakening in their respective societies an interest in the religious wants of the State. They have requested the Secretary to visit all their parishes, and form Associations, which are to be auxiliary to this Association. The funds raised by those Associations will be paid to our Treasurer, with the understanding that they are to be drawn out by the Standing Committee of the Convention for the support of missionaries and destitute societies in Maine. We rejoice at these truly Christian efforts of our brethren in the neighboring States. And we sincerely thank them for their sympathy and co-operation. Such efforts, besides building up the waste places of Zion, and improving the moral condition of others, will not fail to bless those who are engaged in them.

DONATIONS AND LIFE MEMBERS.

Our expenditures the past year have been unusually great. Two months since our appropriations considerably exceeded the funds in the Treasury ; but by the liberality of several individuals, and timely aid from Auxiliary Associations, we have been able to meet all demands ; and have on hand the means of usefulness for the coming year ; not, however, sufficient to meet those wants of the denomination, which we are expected to supply. Several applications for aid have recently been made from destitute societies, which we were obliged, for the present at least, to refuse.

The number added to the list of life members during the year is nineteen. Seven of these were clergymen, and were made life members by the ladies of their re-

spective societies. The whole number of life members is three hundred and twenty-five. The following donations were made the past year. An individual in Dover, N. H. made a donation of three hundred dollars. A lady of this city left us in her will one hundred dollars. A lady of Rev. Dr. Walker's society in Charlestown made a donation of five hundred dollars. And a gentleman in Northampton subscribed fifty dollars a year for ten years. Smaller donations have been made by individuals, by female benevolent associations, and by the ladies of several societies.

DESTITUTE SOCIETIES.

The more we have known of the peculiar wants and trials of destitute societies, the more desirous we have been of affording them assistance ; and especially those which have the elements of growth, and consequently require but temporary aid.

Deprived, as some of these societies are, particularly in distant places, of many religious privileges, surrounded by those who deny them Christian fellowship, in whose churches they cannot profitably worship, and whose ministers not unfrequently deny them a seat at the table of our common Lord, and refuse the waters of Baptism to their children, they deserve the sympathy and aid of the more favored societies ; — of those whom Providence has blessed with the means of relieving the moral wants of their brethren. We hesitate not to say that it is a Christian duty to feel and manifest an interest in those of our faith who are thus situated. By the golden rule of our Saviour, by our love for mankind, and our regard for

their everlasting welfare, it becomes us to aid such societies in supporting religious institutions.

We have afforded aid the past year to twenty-one destitute societies. About half of these are in New England. The sums granted to each society were from fifty to one hundred dollars.

MISSIONARY OPERATIONS.

The Committee, as they have become more acquainted with the moral condition of the country, and seen the good that has been accomplished by sending abroad able and devoted preachers, have been desirous of extending their missionary operations. And it will be seen from our Reports that within a few years the Association has done much more in this important field of duty than formerly. Four years ago we employed only two missionaries; the year after, seven; the year following that, fourteen; and the last year, twenty-three. This number may seem large to some. And we would remark, that the most of them were employed for short periods, — some for a month or two, and, in two or three instances, for single Sabbaths. They preached in eleven States. Maine, New Hampshire, New York, Pennsylvania, Ohio, Kentucky, Michigan, Illinois, Missouri, Georgia, and Alabama. The most of them were men of experience, and well adapted to the work. They attracted large audiences, formed several societies, which promise to be permanent, administered the ordinances, established Sabbath Schools, and did much to comfort, strengthen, and edify the churches. They were the following: Rev. Mr. Ripley, of Boston; Rev. Mr. Muzzey, of Cambridge Port; Rev.

Mr. Barrett, of Boston ; Rev. Mr. Green, of East Cambridge ; Rev. Mr. Lincoln, of Fitchburg ; Rev. Mr. Wilson, of Westford ; Rev. Dr. Kendall, of Plymouth ; Rev. Mr. Hosmer, of Buffalo, N. Y. ; Mr. B. F. Barrett, Mr. Simmons, Mr. Nightingale, and Mr. Wilson, late of the Divinity School, Cambridge ; Mr. Cranch, of Washington, D. C. ; Rev. Warren Burton, Rev. Mr. Thompson, of Salem ; Rev. Mr. Storer, of Walpole ; Rev. Mr. Babbidge, of Pepperell ; Rev. Mr. Merrick, of Sandwich ; Rev. Mr. Swett, of Boston ; Rev. Mr. Jones, of Brighton ; Rev. Mr. Emmons, of Meadville, Penn. ; Rev. Mr. Clarke, of Louisville, Ky. ; and Rev. Mr. Huntington.

Among the places where they preached, are Houlton, Me. ; Syracuse, Lockport, Lewiston, Pekin, and Vernon, N. Y. ; Philadelphia, and Erie, Penn. ; Marietta, Zanesville, Cleveland, and Toledo, Ohio ; Detroit, Michigan ; Owensburg, Ky. ; Chicago, Peoria, Tremont, Jacksonville, Hillsboro', and several other places in Illinois.

The society at Augusta, Geo. has for some time been destitute of a clergyman. But we are informed that it is about being revived ; and proposes building a new church the present season.

The society at Savannah, Geo. has much increased the past winter under the ministrations of Rev. Mr. Thacher ; and appears never to have been in so flourishing a condition.

The society at Mobile, Ala., is in a prosperous condition. The labors of Rev. Mr. Simmons, its present pastor, have been peculiarly blessed. He has, indeed, met with much opposition, not to say persecution, from other denominations, but he has met it in a becoming manner ; and with a strong conviction that he was proclaiming the

truth as it is in Jesus, preached with great earnestness and effect. His church has been crowded with deeply attentive hearers. And he has done much to promote the cause of truth and piety.

Our views have been embraced to a considerable extent in one of the Southern Colleges. Two of the professors have become deeply interested in them. One is the Professor of Theology ; and preaches in the College chapel. He is a man of popular talents, and zealous in the cause ; and will, no doubt, exert a powerful influence upon all who hear him.

The most important and flourishing societies in the West, are those at Buffalo, Cincinnati, Louisville, and St. Louis. Rev. Mr. Elliot's society in the latter place has greatly increased since the erection of its church. A correspondent, after giving some account of the condition and prospects of that society, and stating that during the past year forty-three were added to the number of their communicants, and thirty-five to the Sabbath School, remarks thus : " We have increased as a congregation, about one half or more. We have the best music in the city ; and our oratorios for the poor this winter, realised \$ 800. *I* am satisfied with this result, and *you* will be when you consider the wind and tide of prejudice that we have to contend with."

The society at Chicago, Ill. has been prospered the past year. An impulse was given to it last summer by the labors of our missionaries, particularly by Rev. Mr. Thompson of Salem. It has raised funds for the support of a minister, and provided a place for public worship. Mr. Nightingale has been preaching there for some time to good audiences ; composed mostly of en-

surprising young men from New-England, who are disposed to make great sacrifices for the establishment of religious institutions.

The society at Hillsboro', in that state, continues to increase with the growth of the place. Rev. Mr. Huntington still preaches there and in several of the neighboring towns.

At Cleveland, Ohio, there are a number of devoted Christians of our faith, who are extremely desirous of building up a society, and having a permanent ministry.

The society recently formed at Lockport, N. Y. promises well. It has as yet no church, but proposes building one the present season. Mr. B. F. Barrett has preached there the past winter with great acceptance. He has preached, too, occasionally at Lewiston and Pekin.

At Syracuse, N. Y. a highly respectable society has been established, and a church erected under very favorable auspices. The Rev. Mr. Storer, late of Walpole, has accepted an invitation to become its Pastor, and he enters upon that new field of duty with the prospect of extensive usefulness. All who have preached there have received very favorable impressions respecting the society. One of our missionaries writes thus: "The society at Syracuse is flourishing beyond the most sanguine expectations of its friends. It is founded on the right foundation, and is strong in the affections of the people. The house is crowded with intelligent and devoted hearers, who appear to take a deep interest in religious truth, and to be desirous of illustrating its spirit. I have not known a new society to be more successful in its beginnings. It was perfectly delightful to preach to a con-

gregation, that seemed to hunger and thirst for religious instruction, and who were so zealous to improve their opportunities of acquiring it."

A much esteemed member of the society, in a letter to the Secretary, says: "Our society continues to advance in strength, while opposed with the utmost vehemence. Indeed we daily hear of attacks made upon us approaching to rudeness. Last Sabbath evening the house was so full that many could not find seats, and were thus compelled to leave."

MINISTRY TO THE POOR.

The Committee continue to feel a deep interest in the ministry to the Poor in this city. Though not now connected with the Association as it was at its first establishment, still it is an object of our solicitude and prayers; for we regard no benevolent work of the age more truly Christian and philanthropic. The labors of its devoted ministers continue to be blessed; and the amount of good which they are doing is incalculable. It will be gratifying to its friends to learn that the corner stone of a new chapel has just been laid. And we are happy to state that a gentleman of this city has recently left our association the sum of \$1,600 for the use of this ministry.

A similar ministry was much needed in Cincinnati, Ohio; and application was made to us to assist in its establishment. The Committee, feeling the importance of the object, and perceiving that it was undertaken in such a way, and by such men as promised success to the work, did not hesitate to grant the aid required.

BRITISH AND FOREIGN UNITARIAN
ASSOCIATION.

Our correspondence with the "British and Foreign Unitarian Association," has been continued; and we have occasionally exchanged publications.

It gives us pleasure thus to reciprocate favors, and to do all in our power to strengthen the cords of Christian sympathy and brotherhood between those of the same origin and a common faith. We have appointed Rev. Chandler Robbins, one of our Executive Committee, to represent us at the annual meeting of that Association.

The Rev. Mr. Gannett, of this city, attended the last annual meeting as our delegate, and met with a cordial reception, as appears from the following remarks in the report of that meeting.

"As we were unavoidably deprived of the presence of the Rev. E. S. Gannett, at our last anniversary, we are happy to give him the welcome of a brother at this meeting. It will be a source, we trust, of gratifying reflection to all parties, that he has been enabled to appear on this occasion as the delegate of the American Unitarian Association. His presence amongst us has indeed drawn closer, and strengthened with new sympathies the ties that bind us to our American brethren. The services with which Mr. Gannett has most kindly and liberally favored the Unitarian congregations in and about the metropolis, have been warmly welcomed and most highly appreciated; and he will carry with him, when he returns to the United States, the best wishes, and the most affectionate sympathies of his gratified and grateful fellow believers in this land of our common Fathers."

We sincerely hope, at our future annual meetings, to welcome delegates from the British and Foreign Unitarian Association.

The Committee, from what they know of the condition and prospects of the denomination, see much that is encouraging—much to inspire hope and confidence in our cause—much to animate us in the glorious work of extending the empire of truth, of imparting religious instruction and Christian influences to those who are exposed to moral dangers, and building up the kingdom of Christ in the hearts of men.

We see much that is favorable to the progress of enlightened views of religion in the state of the times, in the diffusion of knowledge, in the movements of other denominations, and in the modification which their doctrines are now undergoing.

We cannot close without expressing our thanks to the numerous benefactors of the Association—to individuals and communities—to all who have co-operated with us and assisted us in our work. They have thus aided the best and holiest of causes, have made the hearts of many to rejoice, have sent light to those in darkness, and the bread and water of life to those who were ready to perish.

There is in our churches, we are happy to say, a growing interest in the spread of the Gospel—much of a true missionary spirit, which promises happy results. This spirit does, and will, we doubt not, yet more and more afford the means of helping Christians of our faith in the newly settled parts of the country, in supporting religious institutions, and establishing societies.

This creates a demand for more preachers; and that this demand may be answered, it is important among

other things, that more provision should be made for the gratuitous education of pious and able young men for the ministry ; and particularly that means should be provided for their education previously to entering upon the study of Theology.

We have in common with other denominations, done something for the cause of religion in the West. But much, very much remains yet to be done. There are many of our brethren in the great Western valley who are in a measure denied the blessings of the Gospel ; who look to us for sympathy and aid, and God grant that they may not look in vain. We trust they will not. Nothing is wanting but men and means—preachers well adapted to that field, and funds to aid temporarily in their support. With these, incalculable good would be done to the church and the country. Societies would soon be established in every important place from the Lakes to the Gulph of Mexico, and thousands who are now wedded to the world, would be brought under the influences of the Gospel.

We feel that there is a great responsibility resting upon us as a denomination. For there are spiritual wants throughout the land which we, and we alone can supply. Many, very many will readily embrace Christianity, if rightly explained and presented to them, who would otherwise live without the believer's hope, and go down to the grave unsanctified and unblessed by the religion of Jesus.

The command of our Saviour, "Go ye into all the world and preach the Gospel to every creature," addresses itself to his disciples in every age ; and it bids us send this Gospel — this bread that came down from Heaven, which so much blesses *our* condition, to those

whose souls are starving for want of spiritual food. We shall thus be fellow-workers with our Saviour and our Heavenly Father, in blessing and saving mankind.

Rev. A. A. LIVERMORE, of Keene, N. H., rose, and addressed the meeting as follows:

Mr. President, — I move the acceptance of the excellent and interesting Report of our Secretary. I do it, however, with unaffected diffidence, as I stand among those older and more experienced than myself, but my inland situation may give me some indulgence. That circumstance suggests to me that an error prevails among a portion of our denomination in relation to the need of controversy — an error attributable rather to their position, than to their want of interest in the cause, or knowledge of things. Many think and say that the day of debate is over — the battle is fought and the victory won — and that to introduce disputed points is uncalled for and intrusive. It is so in some places, probably in this city and the vicinity, but not generally. Upon large portions of the land the day of controversy has not yet come. As society is constituted among us, every town is a kind of independent republic. It has its own time for revolution, schism, debate. To one place the reform comes this year, to another next, and so on. To many it has not yet come. The controversy therefore has to be waged step by step, from town to town, until the entire country is carried. The exposition and vindication of truth is as needful as it ever was, not perhaps here, but elsewhere.

Doctrinal Tracts continue to have their value. Our views are still grossly misunderstood and misrepresented in many sections. Many are still in the condition of the good lady, who, even after her minister had preached on the Unity and Trinity, asked him what was the difference between him and a professor of a theological seminary of the opposite persuasion. "I think I know," said she, answering her own question, "you believe in the Father, and he believes in the Son." Or of the man, who, when interrogated as to his views, said, "he believed he was a sort of a Uni-Trinitarian." Such profound ignorance of the points of difference is not rare. It is important therefore that efficient means should still be used to spread from town to town those doctrines which we hold to be identical with the Gospel. As this work advances, the ultimate effect is to remove prejudice and promote charity and ameliorate other sects. We help the diffusion of Unitarianism, as a sentiment, if we do not to any wide extent, as a name.

What we do in this cause meets the wants of society. The views we send forth meet with a hearty response. Of this we have evidence in the general Report. We do not meet this evening to mourn over the declining fortunes of Unitarian Christianity, but to plant another landmark of progress. We have abundant evidence that our sentiments satisfy the deep spiritual wants of mankind. From every quarter, city and country, the church of the Messiah and the chapels of the poor, from the well and the sick, we have testimony that Unitarianism is sufficient to live by, and sufficient to die by. What then, sir, are our duties? What but perseverance in the good old way. No new schemes — no extraordinary measures — but

“line upon line and precept upon precept.” The wants of the West and the wants of the East alike claim our sympathy and aid. I have already spoken of the state of New England, and the slowly spreading controversy between old and new opinions. But the wants of the West have been more particularly urged upon my attention by the removal of several families from my parish and the vicinity to that quarter. Families have gone to New York, Michigan, Ohio, Illinois. At one place in particular, Rockford, on Rock river, in Illinois, there is quite a colony from Keene and the neighborhood. One man, a flourishing farmer, has said that he would gladly contribute one hundred dollars annually, if he could be provided with the privileges he enjoyed in New England. How important that such should be encouraged, and not suffered to pine away spiritually in the great wilderness! Even those that were comparatively indifferent at home to religious institutions miss something, they hardly know what, when they go to a new country; and to regain what they have left and lost, are ready to do double as much there as they would have done here. How desirable that their wishes should be encouraged and their wants relieved!

Appeals for the West, sir, are often put upon the grounds of generosity, expediency, policy. It is generous to give and labor for the destitute, but it is something more than generosity. It is politic to diffuse religion as a preservative of free institutions, expedient to take thought for the new and immense communities springing up at the West, but it is something more than policy and expediency. These are good motives, so far as they go, but is it not better to ground our plea on a stronger

basis — the principle of duty ? the duty of the strong to help the weak, the rich to aid the poor, the duty of those who possess great privileges to communicate freely unto those that are destitute. Such an appeal to conscience produces a more permanent influence than to rouse the passions, or address the interests of men. It is a duty — solemn and urgent — to enlighten the ignorant, to correct the erring, to chase away the horrors of the superstitious, and comfort with a living faith the misery of the skeptic. Oh, that we felt the full weight of this obligation ! Could the spiritual wants of our brethren be laid open before us, and the world of their hearts revealed, how imperative would the duty of assisting them in the great spiritual warfare appear ! How needless would words be to enforce the claim ! Facts would be the most powerful persuasives. Many of us have friends at the South and West. What parent has not a son, what sister has not a brother, what man has not a friend, that has joined that multitudinous caravan — that continental colony — that vast and ever marching army that has gone to gain bloodless victories over the wild elements of Nature ? There is therefore a family appeal — a domestic duty — in behalf of those who have gone beyond our personal and fireside influence. Let us be of good cheer, and go on, and we shall not fail. We cannot fail as long as Truth holds her throne in the heavens, and the human breast is filled with affection and hope.

Rev. Mr. Muzzey, of Cambridgeport, seconded the motion to accept the Report.

Note. — Very imperfect sketches, (from minutes taken at the meeting) are here given of several of the addresses — particularly those of Messrs. Muzzey, Waterston, and Gannett.

It seems to be expected, he said, that those who have visited the destitute places and the missionary field, should communicate the results of their experience. Doubts exist here as to the propriety of sending, unless application for aid first be made. "Why," it is said, "if they do not ask, should we send?" Allowing, for a moment, that they do not apply, still is it the spirit of Christianity that we should therefore do nothing for their salvation? Was not Jesus sent? Were not the apostles sent? Allowing no demand upon us is made, it is yet our duty, if the want exists, to anticipate and prevent it. A limited observation — extending westward to Detroit, and thence to Cincinnati — had convinced him that there is a call, of which we should be aware, if we would place our ear where we could hear it. He would specify Syracuse, N. Y. This is one of the places where it was doubted if anything could be done, because there was no call from thence. The person whom he visited there first, told him that *he did not know of three Unitarians in the city*. This was said within the past year; and now, already, there is a flourishing Unitarian society in Syracuse, a church erected, and a Pastor to be soon installed.

Then, a doubt is sometimes expressed in regard to the real wants of the West. Some had thought that those who go there color their descriptions with the hues of an excited imagination, and build up a world that is baseless. This may be accounted for by the impression made on those who make short visits, and judge from the condition of small places. But go to the large places, abide in them long in the patient discharge of the duty imposed by the responsibilities of laboring there, and then come back and say what are the wants of the West.

We need two things — means and preachers. The

amount of funds annually raised is small in proportion to the wants to which it is applied. The yearly supply of preachers sent from Cambridge, for the New England churches and for other fields, is small. Ought we not to endeavor to increase it? We should regard, too, whom we send. We should send strong, pious, devoted men. The idea that any preacher will do for the West — any one who has failed of success here will do to send there — is a mistake. What is the character of the Western people? They are enterprising, efficient men. Will they be satisfied with dull, inefficient preachers? They are intelligent men. Will they be satisfied with poor discourses? Unless there is warmth and power in the ministrations supplied to them, they will turn away from them as quickly as any audience would here. They are thinking men. They have the boldness to think on religious subjects, and to express their thoughts. At Toledo he became acquainted with an avowed infidel. This man was of that class of unbelievers, who are made so from identifying Christianity with certain erroneous doctrines. He had been one of three who laid out the city of Toledo. In prosecuting this work, one of his colleagues proposed to reserve a part of the ground for churches. To this he consented with reluctance, and only "on condition that, opposite the four lots for churches, they should leave four lots for school houses — that the school houses might be an antidote to the churches." Can such men receive anything irrational? The impression, in such cases, of course is, that Religion and Reason are hostile to each other. Preach rationally — and it will be seen that the church and the school house are not in opposition. Duty and Hope point Westward. As the Magi followed, from

the East, the Star which led them to the sight of the Saviour, so may the day-star arise in our hearts, which shall guide us to do all that we can do, to enlighten and bless the unbelieving, the exposed, and the destitute, in the region of the West.

Mr. R. C. WATERSTON, of Boston, then addressed the meeting.

When, said he, we consider how dear our views are to us, how inspiring we find them, how simple, how sublime, how elevating, it is natural to ask why they are not more rapidly diffused? If they come from God they must be adapted to the wants of human nature, and if so, why are they not more widely appreciated and more eagerly seized? But, before we go further, let us ask, whether popularity is the test of truth? If so, then Catholicism is truer than Protestantism, Mohammedanism is truer than Christianity, and worldliness is truer than piety. The question then again recurs. Are these views adapted to the wants of the soul, and if so, is there any thing in them which would naturally check their rapid spread? We reply, they are adapted to the deepest wants of man, but not to his superficial desires, and here we have one cause for their comparatively slow progress. A cause which has always hindered the rapid spread of Christianity itself.

We look around and see sin, and feel that it is the most deadly enemy of the soul. We look at the evil doer, and say to him, "Thou art the man" — "God made thee upright, but thou hast sought out many inventions." This is suited to his deepest wants, but not to his superficial desires. Instead of feeling that he has made himself corrupt, would he not rather throw the burden off, and say that he was born so?

Again, when the sinner exclaims, what shall I do to be saved? we reply, "work out your own salvation. Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you." This is adapted to his real wants, but he would rather hear it said, you will be changed by a foreign and irresistible influence.

Again, he exclaims, what is truth? We say "search the Scriptures, for therein are the words of eternal life. Every man standeth or falleth by himself alone. Call no man master, but be able to give a reason for the faith that is in you." But this is a hard task. It is a difficult and laborious thing to compare scripture with scripture, and to form conclusions for oneself after faithful examination. It suits the superficial desires better to say, "Give me a creed; let me have an authority to lean upon."

Now there is this difference between man's deepest spiritual wants and his superficial desires. The superficial desires lie upon the surface. They are, as it were external to the soul. The deep wants lie within. The cares or pleasures of the world may have buried them. Men must be aroused in order to feel their deepest wants, but there is no need to arouse them to make them follow their superficial desires.

In order then to diffuse those views which seem to us so divine, and which are dearer to us than all outward possessions, we must awaken the slumbering energies of men, and to do this, we must not go with empty speculations but with a living piety. And is not this the distinguishing feature of our denomination? not fixing the essentials in dogmas, but in holiness. While we do not underrate the importance of opinions, we consider purity and godliness the essential thing. As regards other de-

denominations, we reject their creeds, but their virtues, their piety we love. We love those who love God, of whatever name or party, for men are other than their creeds. Their views may have a cramping influence, but the natural instincts of a good heart are too powerful to be utterly crushed, thus creeds become elastic and expand with the mind, or rather while the mind assents to them in theory, it has in fact, outgrown them, and contradicts them in practice. Under the strangest speculative views may exist sincere holiness, as when our Western rivers are covered with ice, the deep tide runs forever below, so under the cold incrustations of ancient dogmas may flow warm love and deep piety. We believe that theories may be false and perishable, but love and faith, and virtue, will burn like a heaven-lighted fire, and all who have these will be numbered with the first born of the church, and become heirs of the kingdom of heaven.

Among our own views we shall no doubt find some false speculations ; we have not yet traversed the whole empire of truth, we have not searched all the riches of God ; let us, then, ever hold ourselves ready to receive more light, or the unwritten views of our own party may become as narrowing and dogmatic as an absolute creed. Let us ever keep in mind that the great thing is holiness ; blessed are the pure in heart of whatever view, for they shall see God. It is holiness which has given life to the great and good of all names and parties. It is this which elevates and ennobles, which lifts the mind out of itself, renews its spirit, and makes it desire to be more fully conformed to the perfect will of God. Differences of opinion, in our denomination, are consistent with our first principles. Other denominations, when they differ among themselves

depart from their first principles. They demand assent to one creed, we do not. Holiness is our only bond of alliance — love to God and love to man — and never did a holier tie bind fellow-laborers together. This is the inmost life, the divine essence of Christianity. Let us go, then, with this view and arouse the souls of men, that they may feel their real wants. Let us write Holiness to the Lord in all that we do, and then, opening the oracles of God as an infinite treasure-house, say unto all, search for yourselves in full and absolute freedom, fear no human dictation, but drink of the inexhaustible fountains which gush up into everlasting life, and find peace to your souls.

How then shall the views which seem to us highest and best be spread abroad. That which is dear to us, we shall wish to impart to others. If it is valuable for us, it is valuable for all. We must then live up to our views and labor for the spread of God's kingdom. We must not only think, but feel, not only know, but impart. Great truths never will make great progress without great exertion.

Shall we not then do our work? Shall we not build chapels for the poor in our cities? Shall we not send missionaries to the North and the South, the East and the West? Shall we put this holy light under a bushel? or in the golden candlesticks of the church, that it may send its enlivening beams far and wide?

The objection which is made to this is, will not the demand for preachers become greater than we can supply? Suppose that Paul before going over to Macedonia, had delayed for the same reason preaching the glorious truths of Christ. Suppose that he had said — will not the demand for preachers become greater than I can supply? Suppose that Luther, before the great reform, had said —

shall I speak out a word that shall shake the Catholic church? Shall I expose the fallacies and corruptions of the papal system? for if I should, would not the demand for preachers of a purer faith become greater than can be supplied?

But no — the truths that lived in the hearts of Paul and Luther would be spoken. They were God's truths, and belonged to the world. The truths which we have, we have received as a trust, we have not a right to withhold them, we must speak in faith. If we send abroad able and holy men, the demand will supply itself. If not in the present generation, it will in the next. It were better that men should have the truth and read alone in their closets, than that the truth should be withheld. Whatever is true will live. Whatever in our own views is not true, will perish; wherever we strike a divine spark it will be inextinguishable. The mariner still guides his barque by the North Star, notwithstanding the constellation to which it belongs is sometimes called *The Great Bear*. So our views, whatever unkind epithets may be used, will continue to guide many to life and peace. What, though others differ from us? — When Columbus first ploughed the untracked sea — were there not those who opposed, and prayed and threatened? He stood alone. The only man, perhaps, in God's universe of his own opinion. He went on, and a new world opened before him! Let us also go on, the breath of God will press us forward, and the old heavens and the old earth will pass away and all things will become new.

Have we not reason to rejoice and exclaim as did old Latimer, on his way to execution. "Be of good cheer, Master Ridley; for please God, we will this day light such a candle, as shall never go out!"

DR. NURSE, of Hallowell, Me., next rose, and said : I have never before had the pleasure of attending a meeting of this Association, and shall not probably for a long time to come be so favored again. Under these circumstances, I trust I may be indulged in a remark or two, although I can hardly hope to interest an audience like this, especially after the eloquent and stirring appeals that have just been made.

I have listened with lively interest and satisfaction to the Report that has been read to us this evening, by which it appears that earnest, successful efforts are being made for the spread and extension of liberal Christianity through the country. And the addresses too, of gentlemen who have ably advocated the acceptance of this Report, while they afford concurrent testimony to the encouraging and important fact that Unitarianism is becoming better appreciated and more widely extended, furnish also the strongest inducements to labor in the cause with persevering and increased effort. Sir, it gladdens my heart to hear that so much is doing to spread the knowledge of our peculiar views as Unitarians ; for I believe them both true and important. But, shall I be pardoned for saying, that I could have wished to hear more said of the importance of propagating a knowledge of the Gospel of Christ, not as received by one or another peculiar sect, but as held by professing Christians of nearly every denomination. If there are truths—great and all-important truths—lying at the very foundation of the Christian religion, in which men of differing, not to say opposing, sects agree, should they not for that reason be regarded with peculiar favor ? Let it never be forgotten, that our great end and aim should be, not the spread of *Unitari-*

anism as such, but so to address the hearts and consciences of men as to produce in them the peaceable fruits of righteousness. And while on all suitable occasions, we boldly proclaim and sustain our own peculiar views of christian doctrine, because we believe them to be the truth as it is in Jesus, let us never omit to dwell mainly upon those solemn truths which none dare reject, however they may pass them by — whose universal prevalence attests their truth.

Do we sufficiently consider and appreciate the fact that all mankind are sinners? I do not mean *naturally depraved*, but *enemies to God by wicked works*? Do we feel the full force of that declaration of the beloved disciple — “*if we say that we have no sin, we deceive ourselves, and the truth is not in us.*” Are our convictions deep and strong that as it was the sins of mankind that alone gave occasion for the dispensation of mercy by Jesus Christ, so the benefits of that dispensation are only promised to those that *repent* of their sins? If so, let us act up to our convictions, and earnestly strive to press home these truths upon the consciences of men; and if others believe them as well as we, let that be but an additional motive for recurring to them the oftener, and insisting upon them the more strongly. Let us show by our conduct that we are laboring, not to build up a sect, but to extend the blessings of that Gospel which “*worketh repentance to salvation,*” — and good men of every denomination, instead of opposing, will bid us God speed.

The meeting was then addressed by Mr. ADAM, of Calcutta.

Mr. ADAM said, that he had listened with pleasure to

the highly interesting details of the Report that had been read, and to the addresses that had been delivered on the topics which it embraced, but to none of them with greater satisfaction than to the remarks that had fallen from the last speaker, in the spirit and aim of which he cordially concurred. To produce and cherish vital, practical religion is the grand object of this Association, and the best means for the accomplishment of these purposes are the truths held in common by all sincere Christians. He was very far from meaning to undervalue the distinguishing doctrines of Unitarian Christianity. Himself a convert to those doctrines, he prized them as shedding a refreshing light on the system of Christian truth and duty. He had been educated in the Trinitarian doctrines, and had many years ago gone to India for the purpose of teaching them, but when brought into actual contact with the corrupt forms of religion he was desirous of overthrowing, he had felt their insufficiency ; and had in consequence abandoned them. This change had exposed him to much obloquy, and had involved him in many controversies, and the tendency of such an ordeal could not be to induce him to underrate the importance and value of those doctrines which he had embraced, and for which from strong and earnest conviction he had contended, and was still prepared to contend. But still he felt that the chief end of all religion, and the special object of Christianity, was the right regulation of the heart and life, that this was the aim of all serious Christians, and that the more steadily and earnestly this object was contemplated by Unitarian Christians, the more akin they would feel to good men of all names, sects and religions, and the more akin would these feel to them.

. There was one passage of the Report with which Mr. Adam could not wholly sympathize, viz., that which spoke of Unitarian Christians, as being still, to some extent, a persecuted sect in this country. He did not mean to deny that this was the case. He supposed it to be the fact here, as elsewhere, that in the general intercourse of society, in the promotion of objects of philanthropy, and in the modes of conducting religious controversy, Unitarians were sometimes treated by their opponents with contumely and injustice. But when he looked on this large and intelligent assembly, when he thought of the numerous Unitarian churches in this city, and of the audiences which Sabbath after Sabbath thronged them, when he listened to the discourses preached to those congregations, and bore in mind that they are watched over by pious and devoted pastors, whose labors they know how to value, he could scarcely bring home to his mind, that he was in the midst of a persecuted body of religionists; and he could not avoid comparing in his own mind this state of things with that which he knew to exist in other quarters of the world, where the witness for the truth has sometimes to stand single-handed against hosts of intolerant advocates of a corrupted Christianity, or ignorant and bigoted votaries of a long established system of polytheism and idolatry. Here he saw Unitarian Christianity supported by numbers, by wealth, by associated influence, by the press, and by the pulpit. In India he had known it to be professed only by isolated individuals, the few who avow their sentiments either actively persecuted, or scowled on by intolerance and bigotry, and the remaining few who do not, injured in their moral character and dispositions by the supposed necessity of an external conformity to modes and

systems of worship which their reason and conscience disapprove. Viewed in this light there is often much injustice done to the principles and proceedings of those, who perhaps with many faults and imperfections maintain such an unequal conflict; and in illustration of this he might adduce the example of his late esteemed and venerated friend Rammohun Roy. That distinguished Hindoo reformer becoming impressed with the dignity and excellence of the moral character of the Author of our religion, and with the moral beauty and practical tendency of his instructions, published a series of extracts from the Gospels for the benefit of his countrymen; and in this good work it might have been supposed that he would have engaged the approbation of Christian missionaries. True, he did not go all their lengths. The beautiful and brilliant tints of morning light are not equal to the splendor of the mid-day sun; but beautiful and brilliant they are, and as such are admired and studied by every lover of nature. The morality of the Gospel which Rammohun Roy brought to the notice of his countrymen for the first time with any probability of its receiving attention and producing effect, is an essential element of Christianity, presenting both sound principles and rules for our guidance, and a high, a holy and a perfect example for our imitation, to attract us to their observance. Yet in his humble and unassuming, but sincere and earnest endeavor to make known this morality to his countrymen, he was not encouraged and supported, but discouraged and opposed by Christian missionaries; and the same class of men are those of the present day, who profess to have discovered that his labors have been fruitless, and that his followers have made no approaches to Christianity. If

his labors have proved in any degree fruitful, and if his followers have made any approaches to Christianity, it is in spite of the repulsive and deadening influence exerted by those who are set for the defence and promotion of the Gospel.

Mr. Adam could not permit himself to make a general allusion to the subject, without feeling that he ought to go on to show the particular statements which have been made derogatory to his distinguished friend's character and labors, and to give the answers of which they admit. In a recent publication emanating from the press of this city, he has found allegations advanced which are unjust to Rammohun Roy, and which he is able to correct, both from his personal knowledge of facts, and from the admissions made by the author of the work to which he had referred. — The work is entitled, "Travels in South Eastern Asia, by Howard Malcolm," a gentleman of high character, and towards whom therefore he entertained no feelings but those of respect. In his work there is much shrewd observation, and judicious suggestion and recommendation worthy the attention of missionary societies; but on some topics he has fallen into grave mistakes, which a closer experience and observation would have enabled him to correct; and of these the most obvious are those which relate to Rammohun Roy. After giving a detailed account of a religious service which Mr. Malcolm attended in Calcutta, conducted by Rammohun Roy's followers, the author goes on to say: — "Such is the boasted reformation of Rammohun Roy! Not another congregation of his followers is found in all India! Of his labors as a Reformer this is the sum: — Fifty or a hundred persons rendered negligent of the na-

tional religion, or gathered here because they were so before, without being a whit the better in their private life or public influence; in some cases adding the sins of the Europeans to those of their countrymen, without being disentangled from the horrid system of the Shasters, without being ready, or without having the moral courage to restore to their own wives and daughters, the rights of human nature. — With all the superiority to prejudice and custom boasted by Rammohun Roy, he did nothing for the elevation of the sex." In another passage it is stated, that "a good school would have done more than all that has been accomplished by the establishment of public worship, according to the principles of Hindoo Unitarians, and that the Hindoos of that class "shew no tendency to advance; they have long stood still; and every thing already wears an air of decrepitude and decay." "Already," it is added, "may the undertaking of this truly great man be pronounced a failure."

With regard to Rammohun Roy's followers Mr. Adam did not appear as their unqualified apologist or defender. For some of them he had little respect. Others he esteemed as men of extensive acquirements within the pale of Hindoo learning, and of vigorous intellect; and others for their sincere and ardent benevolence, anxiety to promote the welfare of their countrymen, according to the measure of their light, and willingness to co-operate with others of different religions as far as they could conscientiously do so. When it is said that there is only one congregation consisting of fifty or a hundred persons, it may be asked whether there are many Christian missionaries of whom even this can be affirmed? When it is said that they have been rendered negligent of the national religion,

or have become Hindoo Unitarians because they were negligent before, and that they are now not a whit the better in their private life or public influence, how easy would it be with more justice to retort most of these allegations upon many of the Christian converts found throughout India! When it is alleged that they are not ready or have not the moral courage to restore to their wives and daughters the rights of human nature, and a single example is adduced of a person marrying his daughter to a Kulen brahmin, the injustice is committed of condemning a class for the act of a single individual whom they had neither the power nor the right to control as a father of a family, and whose conduct in this instance, if it is correctly represented, is in direct opposition to the sentiments generally entertained by the body. When it is alleged that the followers of Rammohun Roy have no principle of progression, no love of improvement, and that every thing among them is advancing to decrepitude and decay, Mr. M. entirely overlooks facts which he has himself supplied, and others which are still more notorious. One of the facts which he has himself supplied is that even in the instance of the marriage of a daughter of one of Rammohun Roy's followers to a Kulen brahmin, the young lady is expressly described by himself as having been well educated, reading and writing English, and remarkably intelligent — a description which any one even moderately acquainted with Hindoo society, would know could apply only to a Hindoo female on whose training the most careful and assiduous and unusual attention had been bestowed. Another fact which he has supplied is, that the Reformer, the English organ of Rammohun Roy's followers, conducted by one of themselves,

and the advocate of their peculiar views and measures, was intended chiefly to excite among the Hindoos, a desire for improvement in their civil condition, and that this journal has often contained well written papers against the Charak Puja, against Kulen marriages, and against the other abominations of the Hindoo system, and that it is, doubtless, as at present conducted, a valuable journal. What do these admissions amount to but that Hindoo Unitarians are not the stagnant and inert body, the decaying and retrograde sect, which he has described them to be. Mr. Adam has no hesitation in saying from his own knowledge of them, that whatever faults and imperfections may belong to them, and however they may be wanting in a principle of cohesion among themselves, it would be altogether unjust to regard them in any other light, than as the most intelligent, enlightened, and actively benevolent division of Hindoo society in Calcutta. As another proof of the mental activity and love of improvement, excited among this class, Mr. Adam also mentioned, that shortly before his departure from Calcutta, less than a twelvemonth ago, a Society was formed among the liberal Hindoos of the rising generation — the express objects of which are to strengthen the bonds of fellowship among themselves, to promote the acquisition of knowledge, and to extend the sphere of their usefulness. He attended, in June last, the first meeting of this society, at which upwards of two hundred young men were present, some of whom delivered, in the Bengalee language, most animated and stirring addresses, which prove anything but decrepitude and decay among the liberal Hindoos of Calcutta. These, in fact are the men of all others, through whom it may be hoped that improvement will be

introduced into the frame-work of Hindoo society, and into the systems of thought and action by which it is distinguished.

So much for the liberal Hindoos of Calcutta as a body ; and Mr. Malcom's mistakes respecting Rammohun Roy's character and labors, are not less important. He speaks as if a good school would have done more than has been accomplished by the means which he actually employed, implying that Rammohun Roy paid no attention to the important subject of education. Mr. Adam knew that this subject had received much of his attention, and that he had most disinterestedly sought to promote the objects of education, both indirectly, by abstaining from mixing himself up with measures in which he was assured that, in consequence of the prejudices of others, his co-operation would be likely to prove injurious rather than beneficial ; and directly, by means which he himself originated and prosecuted at his own expense. Mr. Adam had superintended a school which was established and supported by Rammohun Roy, and which after his death was discontinued. The effects of this institution were salutary, and many young men who now hold respectable and useful places in society, owe to it all the school instruction they had ever received. But this mistake was unimportant compared with the flagrant injustice done to Rammohun Roy's memory by the assertion that with all the superiority to prejudice and custom which he professed, he had done nothing for the elevation of the sex ! And this is said of Rammohun Roy, who, of all others out of office, may with confidence be affirmed to have most essentially contributed to the abolition of Suttee burning, who exposed himself equally to the ill will of powerful Europeans

in office, and to that of the bigoted portion of his countrymen, by his opposition to these human sacrifices, when even missionaries, with but few exceptions, were at least silent on the subject ; and who with unflinching determination prosecuted this object, in conversation and by the press, by private and by official representations, at one time calling into requisition the stores of his learning to disabuse the minds of his bigoted countrymen, and to protect the rights of property and the lives of his countrywomen ; and at another, meeting the objections and removing the fears of the rulers of the country, who apprehended civil commotion from an interference with a cruel and barbarous, but long established institution. By these means he promoted this object, until at last, a benevolent, enlightened, and energetic nobleman, Lord William Bentinck, was placed at the head of affairs, who appreciated the demands of civilization and humanity and good government, and abolished the murderous rite throughout the British dominions in India. By this means, from three to four hundred innocent and helpless women have been saved from the burning pile every year, and it is the man, who of all persons in private station most essentially contributed to this great triumph of humanity in favor of the female sex, of whom it is said that he did nothing for the elevation of that sex ! Nor is it the lives only of Hindoo widows that he has saved. By a powerful legal argument he defended their right to an adequate provision from the estates of their husbands, of which an unjust construction of Hindoo law, sanctioning the cupidity of interested relatives, had deprived them. His followers have entered fully into his spirit on this subject, and for no one quality of character or disposition of mind are they

more distinguished, than for their anxiety to improve the minds, to vindicate the rights, and to elevate the condition of Hindoo wives and daughters and sisters. Mr. Adam repeated the expression of his entire conviction that there was no intentional misrepresentation ; but he could not avoid deeply regretting that Mr. Malcom should without sufficient inquiry, have precipitately adopted such erroneous and unjust views of the character and labors of one, who made it his highest ambition to promote the welfare and improvement of mankind, and who lived, and labored and died for his countrymen.

Mr. Adam could not sit down without adding one other remark. The labors of the Association in this country are extensive and useful, and he did not wish to withdraw any portion of the means so applied. But while other denominations are continuing with laudable zeal to send forth missionaries to every quarter of the globe, and while many are running to and fro that knowledge may be increased, shall we take no part in this great, this Christian movement ? He did not forget that one attempt had already been made, and none more lamented its failure than himself ; nor did he attach blame to any one that more had not been done. But is it not the duty of the denomination as a body, with increased experience and enlarged means, to renew the effort ?

Rev. Mr. GANNETT, of Boston, then rose, and said that he would refer to one topic in the Report — the allusion to the British and Foreign Unitarian Association, and the fraternal disposition of our brethren professing the same faith, on the other side of the ocean. He had recently spent some time there amid the sympathies and hospitali-

ties of that part of the church. He referred to the reception he had met with, because he went as the accredited and authorized agent of the Association, and it was as their representative, that he was treated in a manner so gratifying. His visit to England had given him an opportunity to see the grounds of some misapprehensions in this country in regard to the denomination there. The impression sometimes taken was, that the English Unitarians are a poor, obscure, weak, heartless, unpromising sect. He did not wonder at such a conception in any one taking a superficial view of it, compared with the prosperity and power of other sects in that country. But upon a more perfect acquaintance the impression would be changed. His own views of the denomination were altered when, having gone back and forward between England and the continent, he had made his fourth visit there. And his ultimate belief was that the Unitarians of Great Britain are a noble set of confessors for the truth of Christ. Compared with those of other sects, their chapels are few and small; yet every where he found them. Should their places of worship be designated in the same manner as those of the Catholic chapels had been, dotted on a map, published in an English paper to show their number, we should be astonished to find how many worship the Father. The English character, on its surface, was cold and repulsive; but, to make use of a figure which another speaker of the evening had introduced,—English sympathies were warm and true under an icy exterior. The preaching of the English Unitarian church might seem, judged by our own standard, tame and wanting in variety; but compared with the pulpit oratory of the Establishment, the performances of the Arch-bishop, of

my Lord the Bishop, the Arch-deacon, &c., — the Unitarian preaching had much more of life. The standard of preaching is different there. The Unitarians were, he said, placed in a disadvantageous position, — between two large hostile bodies — the church and the dissenters; then there were the High and Low Church parties, besides the Evangelical, and the Papal — all united in detestation of Unitarian Christianity. It is impossible for us, at this distance, to conceive of the power of such an Establishment as that of England. It is like the mighty oak, which has spread its ramifications so far and wide, that you cannot tread without pressing on some of its roots, while it has grown up and spread its branches so as to shut out the bright beams of the sun of righteousness. He entertained no respect for the Establishment; learned and pious men indeed were in it, and many doubtless were the saints in heaven who had gone up from it; but the character of the individuals that are or had been connected with it, did not describe those of the institution itself. Its oppressive influence reminds him of a late experiment in France, which, by a condensing process, gave the invalid the benefit of several atmospheres. Such a double pressure is made by the Establishment to weigh on every individual. It might perhaps, answer for a mind in an unhealthy state, but not for one that is sound. Allowance was to be made for these disadvantages, but, notwithstanding, his impression was, that the denomination was depressed and discouraged: that it felt as if progress were hopeless, whatever efforts might be made. But these dark shades are not without some relief. Their sentiments are not confined to persons in the middle orders of society in that kingdom. There is one chapel in

which members of parliament and titled persons attend. This circumstance may seem of little consequence to us, but, according to their custom of thinking, it is not unimportant. In Birmingham, Liverpool, and some other places, there are large societies. It may be worth mentioning, too, in this connexion, that the mayor of Liverpool is a Unitarian, and was elected by a large number of votes without distinction of sect. Our tracts are widely circulated in London. In parochial libraries editions of our tracts are found, and they are read. The condition of the societies is healthy, though not enlarging. The vigilance of the Establishment, and the activity and vigor of the Dissenters, has increased. Yet there is among the Unitarians a great activity of mind on religious subjects. Some thirty or forty years ago the revolutionary state of Europe had given to this spirit something of a political and radical cast, but now, religious discussion is separated from this. Now their preaching has become, like our own, more earnest. Doctrinal discussion there, as here, was but seldom introduced. Again, there was a diversity of opinion among the clergy, the same as in this country. Some have looked into the German theology — some have speculated more than others upon the ideas developed in their own minds — some retain more than others of the old phraseology; — but, notwithstanding, there prevails more of a deep religious spirit and profitable tone of remark. There is much social religious communication in England. Women and children there join in the religious celebrations, or tea-drinkings, as they are called. In Scotland, Unitarian Christianity is in a favorable condition. In Ireland — particularly in the north part — there is a very interesting body of Unitarian ministers. The

churches are strong, and the laity active. He felt more than anywhere else, as if he were among his own brethren at home, when he stood among the Unitarians at Belfast, enjoying Irish hospitalities. In fine the disposition of the Unitarians in Great Britain to greet the American church as of one brotherhood, invites us to cultivate a closer communion, which is encouraged by the facility of intercourse between the two countries. With regard to the common cause, the impression is there, as here, that we must labor together without compromising freedom, but, still more, trust to individual exertion. Every one should account himself as an apostle of the cross. That holy emblem was not to be carried forward by a host, but by each christian warrior, and under this symbol of victory each must go on unto death. In Great Britain they do not regard associations as favorably as we do. They show a preference for the old Presbyterian spirit, as being the most congenial with liberality and independence — each man standing for the truth as individually received. They and we have the same objects and motives. The sympathies of a similar faith and the responsibilities of human welfare rest upon us alike. They are worthy co-adjutors; whose character and co-operation gives us a new ground for activity and hope. Never was there more reason for hope than now. Feebly and unworthily have we sustained the work; but some blessing has attended it — and we ought to go on and be faithful unto the end.

After the addresses, which were deeply interesting to a very numerous audience, the Report was accepted by a unanimous vote. The meeting was then closed by singing the “Dismission Hymn.”

CONSTITUTION
OF THE
AMERICAN UNITARIAN ASSOCIATION.

1. The name of this Association shall be **THE AMERICAN UNITARIAN ASSOCIATION.**

2. The object of this Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country.

3. Unitarian Christians throughout the United States shall be invited to unite and co-operate with this Association.

4. An annual subscription of one dollar shall constitute a person a member so long as such subscription shall be paid; and a subscription of thirty dollars shall constitute a person a member for life.

5. The officers shall be a President, fifteen Vice Presidents, a General Secretary, who shall have the care of all the business and interests of the Association under the control of the Executive Committee, an Assistant Secretary who, in case of the absence or sickness of the General Secretary, shall perform such duties of a Recording and Corresponding Secretary as may require immediate attention, a Treasurer, and three Directors.

6. The Directors, Secretaries, and Treasurer, shall constitute the Executive Committee, who shall meet once in each month, and shall have the direction of the funds and operations of the Association.

7. An annual meeting shall be held at such time and place as the Executive Committee shall deem advisable, of which due notice shall be given, and at which officers shall be chosen, reports be made, and any other business be transacted, which may come before the Association.

8. The Executive Committee shall have power to fill any vacancies which may occur among the officers between any two annual meetings.

9. Any amendments of this Constitution shall be proposed at one annual meeting, and may be accepted at the next anniversary, if two thirds of the members present be in favor of such amendments.

10. There shall also be a Council of the Association consisting of not less than twenty-five, nor more than seventy-five members, to be nominated by the presiding officer, and chosen by a hand vote at the annual meeting, whose duty it shall be, whenever it is necessary, in conjunction with the Executive Committee, to consider and determine what further measures may be taken to increase the usefulness of the Association, by what means they may be carried into execution, and in what manner funds can be provided for the purpose. The Council shall hold a stated annual meeting on the Thursday succeeding the annual meeting of the Association, at four o'clock, P. M. The Executive Committee shall call special meetings whenever they shall deem necessary, or at the request of any five members of the Council; and twelve members shall constitute a quorum. The powers of the Executive Committee with regard to all matters not acted upon by the Council are to remain the same as heretofore.

Vote passed by the Executive Committee, September 23, 1826, as amended March 30, 1830.

Resolved, That every member of the Association be entitled to one copy of every tract *of the first and second series*, published by the Association *during the year for which his subscription is entered.*"

Vote of the Executive Committee, passed January 4, 1826.

Voted, That no society be recognised as auxiliary to this

Association, the terms of subscription to which are less than those required in the Constitution of this Association.

Vote passed by the Executive Committee, June 20, 1833.

Voted, That the 4th article of the Constitution be so construed, that any one who shall pay thirty dollars for the General agency of the American Unitarian Association, either at once, or by annual instalments within five years, shall be considered a life member.

CLERGYMEN MEMBERS FOR LIFE.

The following Clergymen have been made members for life of the American Unitarian Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

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Alden, Seth.	Colman, Henry.
Alger, Horatio.	Damon, David.
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*Andrews, William.	Doggett, Theophilus P.
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Clark, Amos.	Gannett, Thomas B.

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TRACTS

OF

THE AMERICAN UNITARIAN

ASSOCIATION.

FIRST SERIES VOL. XII.

CONTAINING NUMBERS CXXXII. TO CXLIII.

—◆—
BOSTON:

JAMES MUNROE AND COMPANY,

134 Washington Street.

1839.

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No. 155.

THE
FIFTEENTH REPORT
OF THE AMERICAN
UNITARIAN ASSOCIATION,
WITH THE
PROCEEDINGS
OF
THE ANNUAL MEETING,
MAY 26, 1840.



BOSTON:
JAMES MUNROE & CO. 134 WASHINGTON STREET.
JUNE, 1840.

Price 6 Cents.

I. R. BUTTS, PRINTER, SCHOOL STREET.

FIFTEENTH ANNIVERSARY.

THE American Unitarian Association celebrated its fifteenth anniversary on Tuesday evening, May 26th, 1840. The members met for the transaction of business at half past six o'clock, in the Berry Street Vestry, Hon. SAMUEL HOAR, one of the Vice Presidents, in the chair. The meeting was very fully attended, and an unusual interest manifested in the objects and operations of the Association.

The records of the last annual meeting were read by the General Secretary.

The Treasurer's Statement of Receipts and Expenditures was then presented and accepted.

STATEMENT OF RECEIPTS AND EXPENDITURES OF THE AMERICAN UNITARIAN ASSOCIATION, FROM MAY 28, 1839, TO MAY 26, 1840.

R E C E I P T S .

Balance in the Treasury, May 28, 1839, per account rendered,		1047 10
From Auxiliary Societies and Subscriptions,	8750 88	
" Life Members,	514 00	
" Donations from Societies and Individuals,	256 40	
" Sale of Tracts,	253 90	
" Subscribers to the General Agency,	160 00	
" Individuals to aid in Building Churches in the West,	265 50	
	<hr/>	5200 68
		<hr/>
		\$6247 78

EXPENDITURES.

For Printing and Binding Tracts and Paper, .	1891 90
“ Incidental Expenses,	46 99
“ Salary of the General Agent, one year, .	1800 00
“ Travelling Expenses of do. do.,	175 00
“ Rent of Office one year, to July 1, 1840, .	200 00
“ Discount on uncurrent money,	8 54
“ Over-credit to D. Reed, January 16, 1838, in J. Munroe & Co's. account,	7 01
“ Counterfeit fractional bill in do. do. . .	1 25
“ Missionary services of Mr. D. W. Wilson, at Lancaster, N. H.	15 00
“ Missionary services of Rev. Samuel Osgood, at Amoskeag,	10 00
“ Rev. Mr. Wilson's travelling expenses on Mission to Houlton, Me.,	6 37
“ Rev. Geo. A. Williams, in aid of Unitarian Society, Saco, Me.	100 00
“ Missionary services of Mr. Edward Stone, at Calais, Me.	50 00
“ Aid to Rev. Mr. Whitman's Society, in Port- land, Me.	50 00

*Missionary Services in New York, Penn., Ohio, Indiana,
Illinois, and Iowa Territory.*

Mr. B. T. Barrett,	180 00
Rev. Mr. Merrick,	170 00
“ Mr. Eliot,	50 00
“ George W. Hosmer,	40 00
“ Rev. Samuel Osgood,	20 00
“ James F. Clarke,	50 50
“ W. P. Huntington,	100 00
“ W. G. Swett,	20 00
Mr. J. H. Perkins,	200 00
Rev. W. P. Huntington,	190 35
“ Mr. Lord,	30 00
“ Crawford Nightingale,	50 00
“ Mr. Jones,	10 00
“ Mr. Cranch,	80 00
“ Edward Stone,	50 00
“ S. Barrett,	185 00

1425 85

Rev. H. Wood, in aid of Unitarian Society in Tyngsboro',	25 00
“ M. Harding, in aid of Unitarian Society in Townsend,	30 00

Benjamin H. Greene, Esq., in aid of Unitarian Society in Chelsea,	50 00	
Rev. S. J. May, in aid of Unitarian Society in East Greenwich,	20 00	
	<hr/>	5412 91
Balance,		<hr/> \$834 87

The following sums have been appropriated by the Executive Committee, but not yet drawn from the Treasury, viz.

For Unitarian Society at Calais, Me.	50 00	
" " " Topsham, Me.	100 00	
" " " Portland, Me.	50 00	
" " " Saco, Me.	75 00	
" " " Chelsea,	50 00	
" " " Augusta, Me.	100 00	
Missionary services of Mr. Stone,	25 00	
	<hr/>	\$450 00

In the balance on hand of \$834 87, is included \$265 50 which was contributed to aid in building churches in the West, and which can be appropriated only to that object.

HENRY RICE, *Treasurer.*

Boston, May 26, 1840.

BOSTON, JUNE 10, 1840. The subscribers have examined the above account, and find it correct and properly vouched.

THOMAS TARBELL, } *Auditors.*
JONATHAN HOWE, }

The following officers for the ensuing year were then chosen.

OFFICERS
OF THE
AMERICAN UNITARIAN ASSOCIATION.
1840—41.

PRESIDENT.

Rev. ICHABOD NICHOLS, D. D., Me.

VICE PRESIDENTS.

Hon. JOSEPH LYMAN, Mass.

“ JONATHAN PHILLIPS, Mass.

“ CHARLES H. ATHERTON, N. H.

“ STEPHEN LONGFELLOW, Me.

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“ SAMUEL HOAR, Mass.

TIMOTHY FLINT, Esq. La.

Hon. LEMUEL H. ARNOLD, R. I.

BENJAMIN BAKEWELL, Esq. Penn.

H. J. HULDEKOPER, Esq. Penn.

EXECUTIVE COMMITTEE.

Rev. SAMUEL BARRETT,

“ ARTEMAS B. MUZZEY, } *Directors.*

“ GEORGE E. ELLIS,

Rev. CHARLES BRIGGS, *General Secretary.*

“ SAMUEL K. LOTHROP, *Assistant Secretary.*

HENRY RICE, Esq., *Treasurer.*

Agreeably to the 10th Article of the Constitution, the following gentlemen were then chosen COUNCILLORS of the American Unitarian Association.

Francis Alger, Esq.	Francis Parkman, D. D.
William T. Andrews, Esq.	Rev. Ephraim Peabody,
Isaiah Bangs, Esq.	Hon. Jonathan Phillips,
N. A. Barrett, Esq.	Hon. Stephen C. Phillips,
William Brigham, Esq.	Rev. J. Pierpont,
George Bond, Esq.	John Prentiss, Esq.
E. Cobb, Esq.	L. G. Pray, Esq.
C. K. Dillaway, Esq.	Wm. Pomroy, Esq.
Hon. S. Fairbanks,	Rev. George Putnam,
Rev. F. A. Farley,	Rev. C. Robbins,
Albert Fearing, Esq.	John G. Rogers, Esq.
Dr. J. F. Flagg,	Henry B. Rogers, Esq.
C. Francis, D. D.	Benjamin Seaver, Esq.
Rev. Ezra S. Gannett,	W. R. Sumner, Esq.
Rev. F. W. P. Greenwood,	Rev. C. Stetson,
S. Greele, Esq.	Hon. R. Sullivan,
Rev. James D. Green,	Robert G. Shaw, Esq.
Rev. E. B. Hall,	Rev. Moses G. Thomas,
Rev. Alonzo Hill,	Rev. J. W. Thompson,
James Kendall, D. D.	Francis O. Watts, Esq.
John Lamson, Esq.	James Walker, D. D.
Peter Mackintosh, Esq.	Henry Ware, Jr., D. D.
Samuel May, Esq.	Rev. Jason Whitman,
Rev. Henry A. Miles,	Hon Sidney Willard,
John Owen, Esq.	Rev. A. Young.

On motion of Rev. Alonzo Hill, of Worcester, it was *Voted*, That the thanks of the Association be returned to Rev. George Ripley, for his faithful services as a member of the Executive Committee.

The following resolution, offered by Rev. James Walker, D. D., was adopted.

Resolved, That the death of Rev. Dr. Bancroft, the first President of this Association, calls for an expression of our deep sense of his personal worth, and of our gratitude to God for his long and valuable services in the cause of Christian truth and freedom.

Rev. Samuel K. Lothrop presented the subjoined resolution, which was passed.

Resolved, That the death of Rev. Dr. Tuckerman, senior Minister at Large in this city, an institution once under the care of this Association, demands the expression of our sincere respect for his memory, our deep gratitude for his services; and while we regret that his life of eminent usefulness and distinguished christian philanthropy is closed, we would bow with submission to the divine will, and gather from his example lessons to quicken and guide our own efforts in the cause of human happiness and virtue.

The resolution which follows was prepared by Rev. Ezra S. Gannett, and accepted by the Association.

Resolved, That the sudden death, within the last year, of Rev. Dr. Carpenter of England, and Dr. Follen of Massachusetts, the former filling a large sphere of influence in his native island, the latter for his love of liberty driven from Europe to this country, where his character secured universal respect and esteem, but both taken from life by

a similar catastrophe, in the midst of their usefulness, while it calls upon us for submission to the Divine Providence, presses on our minds the duty of instant and earnest fidelity to the service which God has assigned us in our several situations.

They also adopted the following resolution, offered by Rev. Francis Parkman, D. D.

Resolved, That the Association entertain a respectful sense of the character and services of the late Hon. William Sullivan, who, as one of the Vice Presidents of the Society, as well as in other relations which he sustained to the community at large, has a claim to our grateful notice for his faithful labors and enlightened zeal, and especially for the interest he expressed for the objects of this Association.

The Association then adjourned to the Federal Street Church, which was well filled. After a voluntary on the organ, prayers were offered by Rev. David Damon, of West Cambridge. The Annual Report of the Executive Committee was read by the General Secretary.

FIFTEENTH ANNUAL REPORT**OF THE****EXECUTIVE COMMITTEE.**

It is now fifteen years since the establishment of this Association. And the Executive Committee in looking back upon that period, and contemplating its growth and progress, the increase of its usefulness from year to year, and what it has done for the cause of religion, find abundant reason for congratulation, and for devout and grateful acknowledgment to Him who has thus vouchsafed his blessing. It has, considering its limited means, been instrumental of much good. It has promoted Christian knowledge and a spirit of free inquiry throughout the country. It has, indeed, done much to extend a knowledge of our faith, to remove prejudice, to awaken a deeper interest in practical religion—to build up the waste places of Zion, and to comfort and edify the churches.

The objects pursued by the Committee the past year have been similar to those of previous years. And in the performance of their duties and the result of their operations they have found much to cheer and animate them,—to strengthen their hands and encourage their hearts.

AUXILIARY ASSOCIATIONS.

We have always attached great importance to the formation of Auxiliary Associations. We regard them as cords of sympathy and bonds of union, as well as a means of spiritual growth and improvement. And we are happy to state that they are now established in a great majority of our societies.

It has been an important object with the Secretary, in his travels and by his correspondence, to obtain accurate information respecting the condition and prospects of our churches. And with the view of making known the spiritual wants of the denomination and awakening a deeper interest in them, he has devoted much of his time to delivering addresses. He has visited about fifty societies; in the most of which he formed or reorganized Auxiliary Associations.

The number formed the past year is thirty-two.

As most of our means of usefulness are derived from the Auxiliaries, and as many of them have been negligent in making their payments, the Secretary has found it necessary to devote a portion of his time to the pecuniary concerns of the Association; by which means they are now in an improved condition. The amount received by the Treasurer from this source is much greater than in any former year. The Committee would, however, express a wish that the Agents and Secretaries of Auxiliaries would in future observe greater punctuality in their payments.

The Secretary has visited the societies in Maine, and formed associations in most of them. And the funds paid by those associations into our treasury have been appropriated to the support of destitute societies in that State.

LIFE MEMBERS.

The number added to the list of life members the past year is twenty-seven. They are the following: Rev. Charles T. Brooks, Newport, R. I., Rev. Henry W. Bellows, N. Y., Rev. George F. Simmons, Mobile, Ala., Amos M. Roberts, Esq., Bangor, Me., Rev. Jonathan Cole, Hallowell, Me., Rev. William Frothingham, Belfast, Me., Rev. Rufus P. Stebbins, Leominster, Mass., Rev. Nathaniel Thayer, D. D., Lancaster, Mass., Miss D. Dix, Boston, Mass., Mrs. D. Smith, Rev. Edward H. Edes, Mrs. Sarah C. Lord, Ivory Lord, Esq., Daniel Sewall, Esq., Mrs. Rachel Low and George Lord, Esq., Kennebunk, Me., Mrs. Margaret Chapman, Boston, Mass., Rev. Francis Cunningham, Dorchester Mass., Hon. Samuel Hoar, Concord, Mass., Mrs. Sarah B. Hall, Dorchester, Mass.

The whole number of life members is three hundred and fifty-six. About one third of these are clergymen; and were, with few exceptions, made life members by the ladies of their respective societies. It is hoped that this list will be increased. And that the name of every clergyman in the denomination will soon be added to it; and that many benevolent individuals among the laity, who do not feel able to pay thirty dollars at one time, will become life members by paying six dollars a year for five years.

TRACT DEPARTMENT.

There has been an increasing demand for our *Tracts*. And a much larger number than usual has been sent abroad for *gratuitous* distribution. They have every where been most gratefully received;—but particularly

in the new parts of the country, where our brethren are denied many of the religious privileges which are enjoyed here. And they have, we doubt not, done much good.

The number published during the year is between sixty and seventy thousand. About five thousand have been received monthly by the Auxiliary Associations.

They are on the following subjects.

"Mystery, Reason and Faith," by Rev. E. Peabody.
"Who was Jesus Christ?" by Rev. George F. Simmons.
"Jesus Christ the chief Corner Stone," by G. R. Noyes, D. D.
"How to Spend a Day," by Henry Ware, Jr., D. D.
"Life and Character of the Rev. Aaron Bancroft, D. D.," by Rev. Alonzo Hill.
"Atonement," by Rev. Ezra S. Gannett.
"Thoughts for the New Year, on the Duty of Improvement," by Henry Ware, Jr., D. D.
"The Moral Power of Christ's Character," by Rev. E. Peabody.
"Christian Views of Human Suffering," by William E. Channing, D. D.
"Watch and Pray," by Rev. R. C. Waterston.
"Practical Goodness, the True Religion," by Rev. F. H. Hedge. — These with the Annual Report, constitute the 13th Volume of our Tracts.

The Committee have spared no pains the past year in adapting these publications to the wants of the denomination. And we are happy to learn that they have met with a favorable reception. Among the many testimonies in their favor which have come to us, we would refer to the following remarks in the Annual Report of the Lowell Auxiliary.

"The Agent cannot close this Report without expressing a sentiment in which he is confident the members of this society will join—that of approbation of the Tracts which have been received. These, (referring to several

of them) may be regarded as specimens of the kind of Tracts that are wanted. No one can read them carefully without being made better. He is sure that these of themselves have been more than an equivalent for the small sum annually subscribed for them. The distribution of so many valuable publications among us cannot but be attended with happy effects. It is sowing good seed, which, we doubt not, will bring forth good fruit."

A gentleman in New Jersey thus writes in relation to them. "These twelve volumes, the Lord crowning the same, shall go forth like twelve Evangelists, to preach the everlasting Gospel to others. As fast as I shall have read them over, I mean to lend them to others; thus sending them out to open men's eyes, and to turn them from darkness to light, and from the power of Satan unto God. I trust these silent preachers will obtain friends and contributors in this place to aid in the wider extension of the Committee's most excellent publications, and thus become the means of extending the cause of rational, liberal Christianity."

DESTITUTE SOCIETIES.

The Committee have felt a deep interest in the small and destitute societies; and have no hesitation in saying, that it is the duty of the denomination to sustain them; at least those which require but temporary assistance in order to become strong and self-sustaining societies. We have made appropriations to eight societies of that description, to enable them to support public worship throughout the year. And we have aided twelve societies by the services of our missionaries. Nine of these were in

New England; two in the state of New York; and nine in the Western States.

We should have assisted a much larger number, had we possessed the means. The members of such societies have peculiar trials and discouragements. And they certainly deserve our sympathy and aid

MISSIONARY OPERATIONS.

The Committee have deeply sympathized with those of our faith, who, from their peculiar situation, enjoy but comparatively few religious blessings;—and especially those in the more distant parts of the country. And they have been more and more impressed with the importance of *missionary* operations;—of sending abroad the good and faithful missionary—to supply the deep moral wants of our brethren—to cause the hearts of many to rejoice, and to advance the interests of truth and righteousness.

The number of missionaries employed by the Association the past year is twelve. Five have labored in the Northern and middle States, and seven at the West. Most of them were employed for short periods. But they labored with success, and were instrumental of much good.

There is much that is encouraging at this time in the condition and prospects of our Western societies.

The society at Hillsboro', Ill., has been greatly prospered. Last summer, under the preaching of Rev. Mr. Huntington, an unusual interest was manifested in religion. And on one Sabbath about twenty were baptized and admitted to the church.

A similar interest was manifested at Peoria, in that state, under the ministrations of Rev. Mr. Huntoon, who has done much to strengthen and establish the society in that place.

The society at Chicago, Ill., is in a prosperous condition. New accessions have been made to it by the labors of Mr. Harrington, who has preached there the past winter with great acceptance.

A society has been formed and a church gathered the past year at Quincy in that state. A house of worship will be erected in the course of the season;—partly by the efforts of the society, and partly by the assistance of their brethren in New England. As Quincy is one of the most important towns in the state, much good will be accomplished by the establishment of this society. And the Committee cannot but express their hope that the more favored societies in this part of the country will sympathize yet more with our Western brethren, and afford them aid in their struggle to erect suitable houses of worship, and support religious institutions. It is not expensive churches that they need or desire. A correspondent in Peoria makes the following remarks upon this subject.

“There is a pressing want, under which Unitarians are suffering at the West. I mean, their want of convenient places of public worship. This very important desideratum has not, I fear, been duly felt and appreciated by our brethren at the East. It is not *splendid edifices* which are wanted; but simply convenient, appropriate churches; moderate in size and in cost. To build them unaided, under the present circumstances of the societies is not possible. In fact, no new country

ever did erect its first churches, and support its first ministers without assistance from abroad. And the peculiar features and character of our Western population render this aid *doubly* necessary." "So long," he adds, "as there is no sacred associations with the place of worship, and no habitual reverence of it on the Sabbath in any one place, people will not attend upon it with much fervency of spirit, or regularity of observance. The occasional meeting in the School-house, with all its inconveniences, is *not going to church*. Many holy attachments and associations are wanting. It should not be forgotten that one object of our denomination is to seek and to save them that are lost";—lost to other religious influences, as presented by the prevailing and popular religious sects. These are to be won *back* within the fold of Christianity *only* by the persuasion of its *reasonableness*, as presented in its primitive records. If we had small, cheap houses of public worship in those places in Illinois where we already have societies, it would be but a short time before those societies would be able to supply themselves with the permanent ministry of the Gospel. Without them they cannot do it. The Meeting-house is the *first instrument* by which such societies can be *drawn together* and *cemented*. O could our brethren of New England, as they go in "joyous company, to their time-hallowed places of devotion, and feel the soul-enrapturing associations of the holy sanctuary; while they, in sacred communion, feed on the bread of life, and are nourished thereby to the stature of perfect persons in Christ, remember us in our destitution, where, if the Sabbath come, it is cheered by no "church-going bell;"

no sacred house of piety—no house of God, no asylum of religion, where we can meet in the assembly of his people to celebrate his praise, to strengthen each other's hands and encourage each other's hearts in our pilgrimage towards heaven, they would not, they could not withhold their sympathy, their assistance, or their prayers."

The Committee have sent a missionary to Burlington, the seat of government of Iowa Territory, where it is thought a society will soon be formed. We have likewise engaged an able and experienced clergyman to preach at Toledo, Ohio.

Our missionaries have preached at Geneva, in the Northern part of Illinois, where there is a very interesting New England community, who are desirous of having a clergyman settled with them permanently.

Rev. Mr. Clarke, of Louisville, Ky., Mr. Dewey, and Mr. Huntoon have preached at Madison, Indiana, to highly respectable audiences. And it is believed that with a little effort a good society may be formed there.

Rev. Mr. Barrett, of this city, spent several months the past season in the Western States. He visited most of our societies there, and did much to encourage and strengthen them.

Rev. Mr. Hosmer, of Buffalo, went on a mission the past year into Illinois, and performed a very acceptable and useful service.

The labors of Rev. Mr. Simmons have been confined mostly to the society at Mobile, Ala., where he has awakened a deep interest in our views of Christian truth and in practical religion. He has preached a few times in New Orleans to large audiences, and has given us new assurances of the importance of establishing another so-

ciety there. He has likewise preached at Jackson and Clinton, where we have societies which are under the care of one of the Professors of Louisiana College, who preaches to them alternately.

A correspondent in Buffalo, N. Y., writes thus respecting Western missions.

“The West wants Christ-like, devoted preachers. Men of sound thought and strong emotion, who are earnest to bring the Gospel to souls that are weary and heavy laden with worldliness. Weak men cannot avail,—they will not be listened to by those whom we may hope to benefit. I hope no pains,—no expense will be spared in furnishing the right men with the best preparation. I cannot bear to hear men at the East talk about the time not being come for the great effort at the West. It has come, and in the older settlements the best time has past. I would that we had earnest preachers enough, to send one into each of the growing villages of the far West. True, they would find scanty support and have to be satisfied with small beginnings, but they would sow seed that would yield a blessed harvest to our children. Last Summer I addressed a little community on the Fox river in Illinois. They had no minister—no meeting house—many of them were from New England. One or two from Roxbury, four or five from Boston. They had small means, and could not do much, but they were willing to do what they could to have the gospel preached among them. A devoted man might find great pleasure in planting the truth in the midst of such a settlement, his influence would be like the rising light. Why will not the young men of New England prepare and go forth? Why, when there is such need, will they cling to the

old homes, to the pleasant vicinity of Harvard and Boston, from which they might be spared? I would not advocate desertion nor neglect of good old New England. She is the mother of us all. I love her very hills and rocks; but, my brother, the cross must be taken up and borne into the West for the sake of our children, our country, and humanity. *We must do what we can.*"

WESTERN AGENCY.

The Committee have for some time been desirous of establishing a Western Agency; but have not been able to find a suitable person for the office. The state of our Treasury, too, has been such, that they could not do it without neglecting other important objects. In consideration, however, of a recent effort in some of the churches at the West to raise funds for this object, and the assurance of one of their clergymen, that if five hundred dollars could be raised here, enough would be contributed there to make up a competent salary for an agent, we have voted to guarantee that sum; believing that the New England churches will readily manifest an interest in this undertaking, and afford us the means of doing much more towards accomplishing it. Our Western brethren will do all they can; but the agent must, for the present, be supported in a great measure by us. We hope soon to find a person well adapted to the work, and to have the requisite means of doing *our* part towards his support.

THE NUMBER OF OUR CHURCHES.

'This Association, from its first establishment, has done

much to explain and disseminate our views of religion, and to remove the prejudices which have existed against them. It has been instrumental in building up and establishing societies,—in New England, at the South, and the West; and making us as a denomination more known and respected. But for the success of our views and the increase of our numbers we are, under providence, indebted chiefly to the power of truth.

When the Association was established, fifteen years ago, the number of our societies in Massachusetts was about one hundred. It is now one hundred and fifty. At that time we had six societies in Maine. We have now fifteen. We had then the same number in New Hampshire, and now we have nineteen. We had then only eight societies out of New England. We have now thirty-six. At that time there was but one Unitarian society West of the Alleghany mountains—a small society at Pittsburgh—and there are now seventeen; besides a large number in an incipient state. In 1825 the whole number of our societies was one hundred and twenty. It is now two hundred and thirty. The multiplication of societies is not always a just criterion of the growth of a denomination. It is evident, however, that we have been increasing from year to year; not so rapidly, perhaps, as some other denominations, and nothing like as rapidly as we might have increased had we been true to our opinions, and possessed more of the missionary spirit, a spirit of Christian sympathy towards those of our faith in other parts of the country, many of whom, because we did not take care of them, have associated themselves with other denominations.

But the extent to which our views prevail in the United States should not be estimated by the number of *Congre-*

gational Unitarians ; for there are many in other denominations, who entertain these views ; and particularly in the Christian denomination. It is stated on good authority that in 1833, there were among the Christians, in twenty States, 700 ministers, 1000 churches, from 75,000 to 100,000 communicants, and from 250,000 to 300,000 attending public worship. When, therefore, we consider the increase of this denomination since that time, and the number in other denominations who hold to the simply unity of God and other views which are peculiar to us, it will appear that the doctrines of Liberal Christianity are more prevalent in this country than has been supposed.

We should, however, feel a much deeper interest in the *spiritual* growth of our denomination—in our growth in *grace* and in the knowledge, the *practical* knowledge of our Lord and Saviour, Jesus Christ.

PROCEEDINGS OF THE COUNCIL.

The first annual meeting of the Council of the Association was held at the Berry Street Vestry, May 30th, 1839. Hon. J. G. Rogers was chosen Chairman, and Rev. J. W. Thompson, Secretary of the Council for the ensuing year.

The Chairman nominated the following gentlemen for the several committees.

On Finance — George Bond, Esq., Samuel Greele, Esq., Rev. S. K. Lothrop, N. A. Barrett and Samuel May Esqrs.

On Missions — Rev. Dr. Ware, Jr., Rev. Dr. Parkman, Rev. A. B. Muzzey, Albert Fearing Esq., Hon. Richard Sullivan.

On Parishes — Rev. Dr. Walker, Hon. Jona. Phillips, Rev. E. S. Gannett, Rev. Samuel Barrett, William Pomeroy, Esq.

On Tracts — Francis O. Watts, Esq., Rev. George Ripley, Rev. E. Peabody, C. K. Dillaway, Esq., Rev. Dr. Francis.

On the Anniversary — Rev. Alexander Young, Rev. Charles Briggs, William Brigham, Esq., Hon. Sidney Willard, Rev. Alonzo Hill.

Several animated and interesting addresses were made on Western Missions, and particularly on the importance of establishing an *Agency* in the West. After which the following resolution, proposed by Rev. Dr. Ware, Jr., was adopted unanimously.

Resolved — That in the opinion of this Council a permanent Agent of the Association ought to be placed at the West, as soon as circumstances permit; and that the Executive Committee be requested to give their attention to an early provision for this purpose.

MINISTRY TO THE POOR.

We would again express the deep interest we feel in this ministry. We regard it as a most philanthropic and truly Christian undertaking. It was to the poor that the Gospel was first preached. The poor, says the Saviour, we have always with us. And thus to instruct, to comfort, to guide and bless them, is not only regarded as a duty, but is found to be a fruitful source of satisfaction and spiritual improvement to all who engage in this work. We are happy to state, that another chapel has been erected the past year, and is well filled with atten-

tive worshippers; and that the labors of a'l who are engaged in this ministry have been abundantly blessed.

But as this ministry is not now, as formerly, connected with the Association, we have referred to it for the purpose of paying a tribute of respect to the memory of that pious and devoted man, who was the first missionary of this Association to the poor in this city; and who may be regarded as the Father of that institution, which has been so fruitful in blessings. The name of Tuckerman will long be remembered and cherished here, and identified with the "*ministry to the poor.*" The Association has met with a loss, too, the past year, in the death of one of its active and much esteemed Vice Presidents, the Hon. William Sullivan. And that venerable man, who for many years presided at this Anniversary, and whose presence always animated us in our Christian efforts, and gave us new confidence in the truth and triumph of those views of which he was the fearless, yet mild defender;—that venerable man, the Rev. Dr. Bancroft, whose praise is in all the churches, has been called from his labors on earth to his rest and reward in heaven—the reward of a good and faithful servant of Jesus Christ.

"The work which God gave him to do, was done;
His weary spirit yearned for its repose;
The voice of death was music to his ear—
An *Angel's* whisper, which but called him home."

"Calmly the good man sank to his repose;
There were few clouds around his setting sun,
And they were kindled by the golden light
His sinking orb upon its pathway threw."*

* From "Lines suggested by the death of Rev. Dr. Bancroft."

Our prayer to God is, that these dispensations of his providence may teach us lessons of wisdom—that instead of the fathers may come up the children—and that we may be quickened to new zeal and efforts in the cause of our master. Would we bear the moral image of him who “went about doing good,” and become indeed his followers, we must imitate his bright example. By supplying the *spiritual wants* of men, by sending the bread of life to those who are ready to perish, and the hopes of the Gospel to those who are enveloped in the darkness of this world, we perform the highest kind of Christian benevolence. And while we thus impart to others the best of blessings, we bless ourselves—our own souls, and become co-workers with Christ and God in the salvation of men. He who lives for the highest good of his fellow beings, will not live in vain. He who makes sacrifices for the salvation of others, will himself be saved. He will have substantial satisfaction in life, and comfort and sustaining hope in death; and receive at last a blessed welcome. “Come ye blessed of my Father. Inasmuch as ye have done it unto one of the least of these, ye have done it unto me. Enter *thou* into the joy of thy Lord.”

HON. SAMUEL HOAR, one of the Vice Presidents, on taking the chair, addressed the meeting, and awakened a deep interest; but we are able to give only a part of his address.

A comparison of the proceedings of this Association with those of other portions of the christian church in our own and other countries, in this and other ages, suggests some pleasing reflections. Among others, is the character of the tracts which have been published and circulated by this society.

The writers of these tracts, in their choice of topics and in their manner of discussing their respective subjects, have shown that they have indeed learned valuable lessons of him whom they profess to regard as teacher and master. The subjects which he appears to have regarded as essential to the welfare of human beings, they have selected for consideration, and have faithfully endeavored to spread and enforce them on the minds and hearts of their readers.

The reader of ecclesiastical history must be often struck with the thought, that no inconsiderable portion of the zeal and labor of the professors of the christian religion have been bestowed on questions, *either side or neither side* of which might have been embraced without much influence on character. Has not this arisen from the fact that the members of different sects have consulted for their authority the scholars rather than the Master? Had they relied sufficiently on the head of the school, would they not earlier have learned either a solution of the questions, or that the questions themselves had but little connection with his system of doctrines?

Is there not, even now, reason to believe that some religious instructors, giving to laymen credit for more theological learning than they possess, are laboring to elucidate subjects somewhat above the comprehension of the generality of their hearers and readers? If this be true,

will not their labors prove in a great degree useless? Will they not even divert public attention from subjects of greater importance to those which deserve comparatively but little regard?

These remarks are intended merely as suggestions. The inquiries are addressed to those who are able to answer them, and to such persons the decision is submitted.

Rev. R. P. STEBBINS moved the acceptance of the Report, and addressed the meeting.

Mr. President, — In rising to move the acceptance of the Report which has just been read, I would gladly withhold any remarks of my own. If the impression made upon other minds corresponds with the impression made upon my own, they would prefer to meditate upon what they have heard instead of hearing more. Surely we all feel that fact is stronger than fiction, that bare statistics may be more moving than poetry, that simple facts are stirring eloquence. But I have promised to say something upon this occasion; and I will endeavor so to say it as not to break in upon the harmony of the sentiments and feelings which the Report has awakened.

We are informed by the Report that we need more activity, more benevolence exhibited in deeds, to supply the demands that are made upon us as a christian community. I wish in what I may say to awaken ourselves to a more solemn sense of our obligations and privileges in this respect. And how numerous are the considerations which should excite us to more activity in promoting religion in the world, by sending it to the destitute. In the earliest age of the church this was done. Collections were taken up in their churches for their poorer and more

destitute brethren; and Paul was not unfrequently the agent by whom these gifts of love were carried to the destitute. Though the outward condition of our churches is different, still many of the principles of action which prevailed among them should prevail among us; and pre-eminently should a charitable spirit prevail; that spirit of charity which acts as well as feels. God makes use of means in promoting virtue in the world. He has raised up Prophets and Apostles; he has committed the cause of virtue to the keeping of the virtuous. He announced by his Son those everlasting truths, which were to be good news to all nations, on the plains of Judea, eighteen hundred years ago. They have been carried from province to province, from nation to nation, by devoted, philanthropic men. Headed by the Apostles' glorious company, a host which no man can number, have devoted themselves to the defence and spread of christianity. It has crossed a continent, and an ocean. It has breathed the air of our happy shores. But it has not yet encircled the world with its benignant light. Millions of our fellow-creatures, immortal like ourselves, capable of joy which cannot be conceived, of virtue which has not yet been seen, are daily now doing homage to blocks which their own hands have carved—to stones which their own hands have hewn. Unroll the map of the world, and how small a portion of it is enlightened and warmed by the beams of the sun of righteousness! With your finger you can cover the christian portion of the world. How then, I would ask, is the blessed light which shines upon us to be shed upon them? Will another Savior come? Will angel companies chant their anthems of deliverance over the islands of the sea, as they once did over the plains of

Bethlehem? No such promise is made; no such event is to be expected. The commission is to preach the gospel to every creature. And how — *how* can they preach except they be *sent*?

Truth cannot make progress of itself. The Apostles did not fold their hands on the mount of ascension, and wait for the truth to go forth among the nations. No. They harnessed themselves for the great conflict; with total self-consecration they went forth, knowing that the truth was committed to their charge, and that its progress depended under God upon their faithfulness. They traversed nation and kingdom — sea and land. They are an example for us. Not that every one can leave his family and home and go forth among the benighted and destitute, but because every one can aid some one who is both able and willing to go. Because we can do this with our means, which we cannot do with our lips and hands. It is not the duty of every man to turn preacher. All have not the qualifications, or the taste to do its work. But what we cannot do ourselves we can do by another. Though we may not ourselves be able to enter the field which is all white ready to harvest, we may, blessed be God, send the reapers into the field, who shall gather a thousand fold into the garner of God.

Again; I say that we should be excited to activity in the promotion of christianity, not only because so many are destitute of its influence altogether, but because many who have a name to live are *dead* — because the truth is held in unrighteousness. The progress of christianity in the world is retarded because errors have been attached to it. The traditions and commandments of men have made christianity what the traditions of the elders made

Judaism — a dead letter. I will not, on this occasion, make a comparison between our views of christian truth as they affect my mind and those views which, by way of eminence, have been styled, by those who receive them, evangelical. I might be thought invidious. It is sufficient to say that many, very many, derive that comfort and support from those views of christianity which we sustain, which they have sought for in vain in other opinions; and it is reward enough for all our labor to cast the burden of religious despondency from one mind — to send the light of hope into one despairing bosom — to cause one trembling spirit to look up to the Father with a child's confidence, and no longer blench at the thunder of his voice. I bless God that erroneous views are better than no religion. I do not suppose our views are free from all error. I believe that perfect truth will only be understood at the perfect day. Still there is that in our opinions which warms, excites, and purifies many hearts which are unmoved by the presentation of truth under any other form. Let us then be aroused to send to them this gospel of the grace of God, so that they shall be turned from sin to righteousness.

Again; I say that we should be excited to more activity, because many of those who leave our churches, the altars of God in the midst of us, find, when they pass the "mountain and the flood," and make their home in the "far west," that there is no religious sympathy, no religious charity for them. They are forbidden to celebrate the Savior's love by partaking of the sacred symbols of his life and death. Yes, Mr. President, they are forbidden to profess that religion which they love, to obey the dying request of that Savior whom they would follow. I

would not speak unkindly ; I would not speak uncharitably of such as do these things. God forbid. But I must speak the truth. Many, nay most of this audience are not aware of the trial it is to a christian spirit to be forbidden to partake of the sacred elements of the Lord's table. I know how bitter it is. I know how it pains the soul. And when I think of our friends in the West — scattered as sheep having no shepherd, denied the christian ordinances, I feel for them. I would give them my voice, I would give them my heart, I would give them my purse, if I had one to give.

When I speak thus, Sir, I would not be understood as wishing to send out men who should attempt to sever parishes and stir up strife in the churches. No ; far from it. And if any who do go, thus proceed, they do a wrong to their brethren here, they do a wrong to this Association, they do a wrong to the cause of truth, which is the worst of all. I wish those of our friends in that region to be supplied with religious instruction which shall be after their own heart. I wish to gather together the little bands who have gone out from us, and aid them in the establishment and support of those religious institutions which are now enjoyed by ourselves, and which they once enjoyed in our midst. I would not raise my voice for a moment to advocate a religious opinion, which could not be done without casting suspicion upon the religious character of those who thought differently. No ; sooner part with faith and hope, than charity. Give to the winds all opinions which cannot be sustained without denouncing the pure, and denying the privileges of the church to a devoted disciple of Jesus. We would send out heralds with the olive branch of peace and unity in their hands,

and not the two edged sword of strife and uncharitableness. While others send forth those to preach Jesus who rend his seamless vestment, we would send out those who shall gather up the rent fragments, and unite them into one beautiful garment. No voice of denunciation should be heard where our preachers wander. Repent — make straight the paths of the Lord, is the cry which comes up to us from the wilderness, where those labor whom our bounty has sent forth upon their errand of love. We would kindle our sacrifice with no party fire. We would lay it upon the altar, and let the fire from heaven descend and consume it, as it did of old, where God's people reared their tabernacle in the wilderness.

Such are some of the motives to action which are obvious to every mind. And shall we not act? Shall we not labor in this cause. 'There is that scattereth and yet increaseth. There is that withholdeth and yet cometh to want. It is pleasant to see the church prosper — to see Zion enlarging her borders — to see Jerusalem the chief joy. When we know that of the abundance which God has given us, we have given something which has taught the bigot, charity; the self-righteous, humility; the sinful, virtue; we shall — we must rejoice. I hail as a brother a laborer who enters the field of benevolent effort, though he may not cultivate my vine. I rejoice to see christians engaged in the promotion of christianity, as if they felt it to be worth something — worth the life, the labors, and death of heaven's messenger. I rejoice to see men engaged, in christian ways, in promoting their own views of truth, for it shows that they feel that they are worth something, and are good for something. I rejoice that those who cannot give their money, give their time.

Yea, I rejoice to hear those who have not the means of doing more, shout as they see the ark of the Lord going forward, as did in olden time the reapers of Israel. Yes, Mr. President, I rejoice, and will rejoice, at almost any kind of christian activity. Deliver me from the valley and shadow of death, and its chills. I will rejoice with Paul that Jesus is preached, even though it be through strife. Better sometimes go wrong than not to go at all. Better sometimes give to an unworthy object than to aid through fear no work of love and virtue. O who would not act in such a cause, to such an end! We may sit in our chairs in our studies, and dream forever about the power of truth, and the omnipotence of virtue, without avail. We must act. We may originate beautiful theories, but they will do no good unless proclaimed among men. Action,—this is to do the work of virtue. And this work will be done. I hear a stirring in the valley of dry bones, as did Ezekiel when he prophesied over them. Let us labor. How, unless we do thus labor, can we expect to commune with those sainted spirits who have gone up from their labors in a chariot of flame? We must labor, we will labor. And henceforth there will be for us, and those whom we have aided to virtue, a dwelling in that house of many mansions which is on high.

Mr. Stebbins was followed by Rev. JASON WHITMAN.

Mr. President,— When we look back to the origin of this Association, and mark the course which it has pursued from that time until the present, we may discover, I think, the leadings of God's providence conducting us on our way. When the American Unitarian Association was organized, it was, I presume, without the least sus-

picion on the part of any who assisted in its organization, that it was to become, in truth and in fact, a Missionary Society. And yet, the Report, to which we have this evening listened, exhibits it to us in this peculiar aspect. It is, in fact, in reality, although under a different name, a Missionary Society ; — so regarded by those who contribute to its funds ; so regarded by those men of a truly missionary spirit, who ask to be sent forth to various fields of gospel effort ; so regarded by those feeble or destitute societies, which look to its encouraging assistance to furnish them with a supply of the bread of life. It is, then, I repeat, in reality, a Missionary Society. In this I most heartily and sincerely rejoice. In this I can discover, as I think, indications, clear and distinct, of the leadings of God's providence. It has not been, by any formal resolutions or votes, that we have at any time distinctly avowed ourselves to have become a Missionary Society. It has been simply by following what seemed, at the time, to be the path of duty, and in this way following the guidings of God's providence.

In regard to the importance of missionary effort, I join most heartily in the sentiments of the Report, and in those expressed by my brother who preceded me. I have, on former occasions, urged upon the attention of this Association the importance of missionary effort. I desire, at this time, to offer a few remarks upon the proper grounds of the missionary spirit. There may be something which resembles the missionary spirit, springing from sectarian zeal. The individual may feel deeply interested in the spread of sectarian peculiarities, and in increasing the numbers of the denomination to which he may belong. He may answer heartily to your appeals,

when based on this ground ; may give liberally under the influence of this sectarian feeling. But this is not the true missionary spirit. It is based on prejudices, opinions and feelings, which are foreign from the true spirit of the gospel, and which must be banished from the heart, ere there can be experienced the purest and holiest joys of a truly christian spirit. Efforts of this character, then, will prove short-lived in their duration, or will require to be sustained by continued exertions from without to fan the flame of sectarian zeal into a glowing blaze.

It may be the case, too, that men will give for missionary purposes from regard to custom, or in deference to the opinions of those they greatly respect. They wish to do as much as others. They do not wish to be considered as wanting in respect for religion. But this is not the missionary spirit. Nor can missionary efforts, based upon a feeling like this, be long sustained. There is none of that christian feeling, from which the true missionary spirit springs. There is no broad base, no solid foundation, on which this liberal giving for missionary efforts can permanently rest.

No, Mr. President, the missionary spirit, in its true breathings, in its permanent duration, must be based upon individual and personal interest in spiritual things. You may find the man who cares more for his dollars, than for the purity, elevation and spiritual improvement of his own soul. What deep and abiding interest can you expect such a man to take in the souls of others? He may, as I said before, give in answer to sectarian appeals, or in conformity with the custom of those he respects. But he possesses not a particle of the pure spirit of self-sacrificing benevolence, which pervaded the breasts

of the Savior and of his Apostles, the true missionary spirit. Let this man be once awakened to a true view of the value of his own soul, the importance of his own spiritual nature, and to a deep personal interest in his own spiritual improvement, and the whole world, with all the business of the world, is at once changed to his eye. Before this change, he went to his place of business, as to the place where he was to get gain or suffer loss. He now goes to the same place of business. But how altered, how elevated it has become! It is no longer merely the place of getting gain or suffering loss of a pecuniary character. It is now the place for the soul's conflicts with temptation and performance of duty. He now feels that infinitely more depends upon the *manner* in which he performs his duties, than upon the pecuniary gain he may secure,—that there is a profit and loss, not merely pecuniary, but spiritual. And then, too, such a one looks upon the riches which he may possess but as lent him of God, or entrusted to him as to a steward, intended to become instrumental, if rightly employed, of exercising and strengthening his own best affections, instrumental of developing and improving his own spiritual nature. He feels that, by giving for the promotion of good, for the advancement of pure religion, he exercises, and thereby strengthens, his own attachment and devotion to the cause of purity and holiness. Still further, such a one looks upon every fellow-man, not merely in the relation which may exist between them in an ordinary and worldly, or merely business and social point of view. He regards every man as a brother, as belonging to the same spiritual family with himself, as connected to himself by ties more tender and more enduring than any which are confined

to earth. He estimates his fellow-men not by their elevation or improvement in intellect, or refinement merely. He regards every one as a spiritual being, as possessing a spiritual nature, capable, through the power of gospel truth and the influences of God's spirit, of angelic holiness and purity. The great desire will be to bring the gospel into contact with men's minds and hearts. This he will regard as the great, the divinely prepared and appointed means of individual regeneration or of social reform. To promote this object, to hasten the spread of christian truth, he will be ready to give of his abundance or of his competence, yea, even of his want.

You will perceive, Mr. President, that the heart of such a one, as I have supposed, is prepared to answer warmly to any appeal which may be made in behalf of missionary effort. There is already laid there a broad basis, a solid foundation, on which all missionary efforts may rest. There is the true *christian* spirit, which naturally manifests itself in the true *missionary* spirit. While, therefore, I would urge the importance of missionary efforts, and would rejoice in occasions like the present, as instrumental in deepening and strengthening our missionary spirit, I would add that each one of us may, in our respective spheres, be instrumental of increasing among us the missionary spirit, just so far as we are instrumental in awakening those around us to a deep personal interest in spiritual things. Every discourse which we may preach to our people upon repentance, upon christian obligations and christian duties, becomes, in this view of the subject, a true missionary discourse. Every word which, as a friend, you may whisper in the ear of your beloved associate, upon the importance of personal religion, of individual

self-consecration to the service of God, is a true missionary appeal.

We wish, Mr. President, to see our denomination becoming more and more imbued with the true missionary spirit. But this spirit cannot exist alone in a heart uninhabited by other christian graces. It cannot thrive, and flourish, and bring forth fruits, unless the soil of the heart be fertilized by christian influences. The more then we labor to promote among ourselves deep, individual and personal interest in spiritual things, the more we strive to become ourselves, and to persuade others, to become the true and devoted followers of the Lord Jesus, the more effectually shall we labor for the missionary cause. Each individual who becomes himself a devoted follower of the Lord Jesus, will feel rising within him the true missionary spirit — will be prompted to aid and assist, according to his means, in missionary efforts. And then the more he acts out the promptings of his christian impulses, the more he gives to missionary efforts or prays for their success, the more will his personal interest in spiritual things increase. Let us, then, Mr. President, ever bear it in mind, that the Christian character is an harmonious whole, where the various parts are most closely united, most intricately blended together, and that we cannot expect the missionary spirit to flourish and exhibit its purest and holiest manifestations, unless there be personal interest in, and individual devotion to, the service of God, according to the gospel of his son. Let us remember, too, that where there is this personal interest and individual devotion, the surest way of deepening and strengthening them is to engage earnestly in the active exercise of christian benevolence — in labors and efforts for the

advancement of the Redeemer's cause in the world. And as it is with individuals, so it is with religious communities. Deep personal interest in religion, and active zeal in the missionary cause, must go hand in hand. The former will give rise to the latter. The latter will deepen and strengthen the former. While, therefore, we labor and pray for a deeper interest among us in missionary efforts, let us unite with this, equally earnest labors and equally fervent prayers for an increase, and wide extension among us of deep personal interest in religious things, of entire and unreserved self-consecration to the service of God in the gospel of his Son.

Rev. FREDERICK A. FARLEY then addressed the meeting.

He said that but the day before he had very little expectation of being able to be present, much less of being able to address the meeting. He was now utterly unprepared with any set speech, having but just left a sick bed ; but the gentleman who had preceded him had offered a prescription before closing, which he was inclined to try ; namely, to increase his strength by exercise. He was sorry to say, that while he heartily responded to all that had been this evening uttered, he could not refrain from giving vent to a complaint which he would gladly stifle. Where are we assembled ? On what occasion ? For what purpose ? He could not help asking these questions when he glanced his eye over the audience, and called to mind the audiences on this occasion for the last few years. Though the present was better than those in point of numbers, yet he must think it strange that it was no greater. Here we are, Sir, in one

of the oldest of our churches — in the city which is the centre and fountain head of our views of christian truth — on the anniversary of that Association which is the great instrument for giving the greater impulse and the wider diffusion to those views throughout the land ; and though there be fourteen congregations of our faith within the city, and this one of the smallest of their places of worship, we had not for years filled it ? How was this — and what the impression which it must make upon the minds of our friends and brethren from a distance ? It was not so once. He would not pretend that he was one of the founders of the American Unitarian Association, but he was familiar with its origin and history, and present at its first organization and its successive anniversaries. He could well remember the enthusiasm which then manifested itself ; when not the pews and galleries only, but the aisles, the very pulpit stairs, the window seats, tops of the pews and lobbies, were all crowded with a dense multitude, and many came that could not enter. Then laymen participated in full proportion in the addresses, and the audience lingered to a late hour, unwilling to depart. If it be said that it was novelty which attracted them, he begged to remind those who heard him that the truths of pure Christianity could lose no value nor interest with the hearts of true and earnest disciples, however old they might be ; while certainly every year was bringing up new aspects of society, new objects of regard, suggesting new measures and offering new means, upon which these truths should be made to bear, and by which to be helped on in their great triumphs. And he could not but feel that if a right and fervent spirit pervaded our religious

body, it would burst forth and shew itself in the multitudes who would come together on this anniversary.

Hence, and from more extended observation, the complaint he would utter. He was, for one, weary with the tone of eulogy which we were condemned to hear on these occasions, in which the condition and prospects of true religion, as we understand it, were pictured forth. He was glad to hear the warm and earnest tone of the brother who had preceded him, to every word of whose remarks he entirely assented. But while *he* had urged so well the demands upon us for interest and activity in the cause of home missions, Mr. F. wished to call the attention of the audience to two, as he honestly believed, to two striking deficiencies in our religious body : the want of a warm-hearted, generous sympathy among the members of our congregations, and of a prevalent, deep and fervent piety. He *feared*—he would speak as cautiously as the demands of truth required—he *feared*, and he must be permitted to express the fear, that with the great body of Christians belonging to the various denominations called orthodox, we must, as a religious body, suffer in the comparison as to both points ; he believed that in both, they excelled us. And no apprehension that there might be those listening to him, who, not uniting with us or belonging to us, might be disposed to make an unworthy use of this concession, could weigh with him to withhold it. If he were mistaken, nobody would be more glad to be undeceived than himself.

Mr. F. then took up each of these points, and enforced the necessity of both to the accomplishment of the great ends for which, as a body of Christians, we should all strive. The members of our parishes should know each

other better, love each other more, co-operate more heartily as bands of brethren. It were a matter of deep reproach, that worshipping together for years as they did, there should be so many instances of entire ignorance of one another; so that he had known of a case of a family, who, having changed their place of residence, had been more than a year attached to one of our parishes, and regular attendants on public worship, without becoming acquainted with but a single other family of the congregation. Our brethren of other denominations understand this matter better, both as a thing of expediency and of duty, — in its bearings upon the growth and stability of a parish, and its connection with the true relations of Christians to each other and to the church. Much of the want now complained of, might probably be traced to the dread of sectarianism amongst us, of acting and moving as a sect; but he was sure there was no need of having the vices of sectarism, though from the very necessity of the case we found ourselves banded together, the better by concert and co-operation to aid the progress of religious truth and religious freedom. Then, we are deficient, as a religious body, in that deep, living, ever-operative, fervent piety, which is the very life and basis of all high Christian excellence. He was not blind to the high moral standard, which even our theological opponents admitted, had attained among us; nor to the fact that useful institutions of learning or charity met a large and liberal support among us; nor, even, to the eminent examples of a true piety which our ranks had furnished. But he confessed that he could not regard the last as a characteristic of our religious body; and he must plead guilty to what is so often charged upon us, namely, that

we are a cold sect ! I take, said he, great shame to myself that such is the case. For I see nothing in our views to authorize or justify it ; but, on the contrary, everything in our views of God, and Jesus, and immortality, of life, and of the soul, to inspire and sustain the most ardent and hearty piety. Could I think otherwise, — could I believe that the views of those who call themselves orthodox, were better adapted to promote the growth of this, the very foundation and pith of all true Christian character, I would join them, despite of the errors intermingled with them, for the sake of such life-giving truths !

Mr. F. closed with an appeal to those who heard him, and valued our views as the pure, primitive Christianity, to do what they could to excite and manifest in their own hearts and lives, and thus in those of others, a stronger and warmer religious and Christian sympathy, and a more ardent, vigorous and heartfelt piety. It is all in vain to boast of our wealth, our intelligence, our honesty, our freedom, or even our benevolence, when these things, and such as these, are in so great degree wanting. The world is looking on ; and we must, if we would have any true growth, or do the cause of truth and righteousness the best service, and draw men to believe and act with us, show beyond all cavil or denial, that our faith is indeed fraught with celestial power to quicken and to save ; and that while it saves us from all mere passionate extravagance, it encourages and keeps alive the most generous sympathy and the most thorough and devoted piety.

Professor WARE, Jr. made a few remarks on the necessity of placing larger means at the disposal of the Association, and announced the gratifying intelligence that one

man, of a liberal spirit, who saw and felt the truth on this whole subject as a Christian should, had nobly acted up to his sense of obligation by devoting fifty thousand dollars to the cause of domestic missions ; the interest to be expended annually under the direction of a board of trustees appointed for that purpose.

The meeting was then addressed by Rev. Mr. LINCOLN. But we have not been able to procure his remarks for publication.

After the Addresses, the Report was accepted, and the meeting was closed by singing the " Dismission Hymn."

CONSTITUTION
OF THE
AMERICAN UNITARIAN ASSOCIATION.

1.
1. The name of this Association shall be **THE AMERICAN UNITARIAN ASSOCIATION.**

2. The object of this Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country.

3. Unitarian Christians throughout the United States shall be invited to unite and co-operate with this Association.

4. An annual subscription of one dollar shall constitute a person a member so long as such subscription shall be paid ; and a subscription of thirty dollars shall constitute a person a member for life.

5. The officers shall be a President, fifteen Vice Presidents, a General Secretary, who shall have the care of all the business and interests of the Association under the control of the Executive Committee, an Assistant Secretary who, in case of the absence or sickness of the General Secretary, shall perform such duties of a Recording and Corresponding Secretary as may require immediate attention ; a Treasurer and three Directors.

6. The Directors, Secretaries, and Treasurer shall constitute the Executive Committee, who shall meet once in each month, and shall have the direction of the funds and operations of the Association.

7. An annual meeting shall be held at such time and place as the Executive Committee shall deem advisable, of which due notice shall be given, and at which officers shall be chosen, reports be made, and any other business be transacted, which may come before the Association.

8. The Executive Committee shall have power to fill any vacancies which may occur among the officers between any two annual meetings.

9. Any amendments of this Constitution shall be proposed at one annual meeting, and may be accepted at the next anniversary, if two thirds of the members present be in favor of such amendments.

10. There shall also be a Council of the Association consisting of not less than twenty-five, nor more than _____ members, to be nominated by the presiding officer, and chosen by a hand vote at the annual meeting, whose duty it shall be, whenever it is necessary, in conjunction with the Executive Committee, to consider and determine what further measures may be taken to increase the usefulness of the Association, by what means they may be carried into execution, and in what manner funds can be provided for the purpose. The Council shall hold a stated annual meeting on the Thursday succeeding the annual meeting of the Association, at four o'clock P. M. The Executive Committee shall call special meetings whenever they shall deem necessary, or at the request of any five members of the Council; and twelve members shall constitute a quorum. The powers of the Executive Committee with regard to all matters not acted upon by the Council are to remain the same as heretofore.

Vote passed by the Executive Committee. September 23, 1826, as amended March 30, 1830.

Resolved, 'That every member of the Association be entitled to one copy of every tract *of the first and second series*, published by the Association *during the year for which his subscription is entered*.

Vote of the Executive Committee, passed January 4, 1826.

Voted, 'That no society be recognised as auxiliary to this Association, the terms of subscription to which are less than those required in the Constitution of this Association.

Vote passed by the Executive Committee, June 20, 1833.

Voted, 'That the 4th article of the Constitution be so construed, that any one who shall pay thirty dollars for the General Agency of the American Unitarian Association, either at once, or by annual instalments within five years, shall be considered a life member.

1845

CLERGYMEN MEMBERS FOR LIFE.

The following Clergymen have been made members for life of the American Unitarian Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbot, Abiel.

Alden, Seth.

Alger, Horatio.

Allen, Joseph.

* Andrews, William.

* Bancroft, Aaron, D. D.

Barrett, Samuel.

Bartlett, John.

* Dead.

Barry, William.	Hill, Alonzo.
Bascom, Ezekiel L.	Holland, F. W.
Bates, Reuben.	Hosmer, George W.
Bellows, Henry W.	Howe, Moses.
Bigelow, Andrew.	Ingersoll, George G.
Brazer, John, D. D.	Johnson, Rufus A.
Briggs, Charles.	Kendall, James, D. D.
Brooks, Charles.	Lamson, Alvan, D. D.
Brooks, Charles T.	Lincoln, Calvin.
Buckingham, Edgar.	*Little, Robert.
Channing, Wm. E., D. D.	Livermore, A. A.
Clark, Amos.	Loring, Bailey.
Clarke, Samuel.	Lothrop, Samuel K.
Cole, Jonathan.	May, Samuel, Jr.
Colman, Henry.	Miles, Henry A.
Cunningham, Francis	Moore, Josiah.
Damon, David.	Motte, Melish I.
Dewey, Orville, D. D.	Muzzey, Artemas B.
Doggett, Theophilus P.	Newell, William.
Edes, Henry, D. D.	Nichols, Ichabod, D. D.
Edes, Henry F.	Noyes, George R.
Edes, Edward H.	Osgood, Peter.
Emons, Henry.	Osgood, Samuel.
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*Flint, Jacob.	Parker, Theodore.
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Abbott, Miss Abigail.	*Bird, John H.
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OF

THE AMERICAN UNITARIAN

ASSOCIATION.

FIRST SERIES.....VOL. XIII.

CONTAINING NUMBERS CXLIV. TO CLV.

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1840.

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1st Series.

No. 167.

THE
SIXTEENTH REPORT
OF THE AMERICAN
UNITARIAN ASSOCIATION,
WITH THE
PROCEEDINGS
OF
THE ANNUAL MEETING,
MAY 25, 1841.

—♦—
BOSTON:
JAMES MUNROE & CO. 134 WASHINGTON STREET.
JUNE, 1841.

Price 6 Cents.

I. R. BUTTS, PRINTER, 2 SCHOOL STREET.

SIXTEENTH ANNIVERSARY.

THE American Unitarian Association celebrated its sixteenth anniversary on Tuesday evening, May 25, 1841. The members met for the transaction of business at half past six o'clock in the Berry Street Vestry, the Rev. Dr. NICHOLS, President, in the chair.

The records of the last annual meeting were read by the General Secretary.

The Treasurer's Statement of Receipts and Expenditures was then presented and accepted.

STATEMENT OF RECEIPTS AND EXPENDITURES OF THE AMERICAN UNITARIAN ASSOCIATION, FROM MAY 26, 1840, TO MAY 25, 1841.

RECEIPTS.

Balance in the Treasury, May 26, 1840, per account rendered,		\$684 87
From Auxiliary Societies and Subscriptions,	2837 94	
“ Life Members,	424 00	
“ Donations from Societies and Individuals,	182 88	
“ Sale of Tracts,	280 88	
“ Subscribers to the General Agency,	5 00	

From Individuals to aid in building Churches in		
	the West,	410 00
" "	to aid in building a Church at Hillsboro', Ill.	60 00
" "	in aid of Unitarian Missions in the West,	30 00
" "	to aid in building a Church at Burlington, Iowa Territory, .	20 00
" "	for a set of Communion Ware for Unitarian Society at Quincy, Ill.	30 00
"	American Unitn. Association Fund, amount transferred being part of the Interest of the Permanent Fund,	600 00
		<hr/> 4880 15
		<hr/> \$5715 02

EXPENDITURES.

For Printing and Binding Tracts, and Paper, .	996 98
" Incidental Expenses,	90 06
" Salary of the General Agent for one year, .	1800 00
" Traveling Expenses of the General Agent, .	100 00
" Rent of Office one year, to July 1, 1840, .	200 00
" Aid in building a Church at Quincy, Ill. .	300 00
" Aid of first Congregational Society in Hillsboro', Ill.	300 00
" Aid of Unitarian Society in Quincy, Ill. .	50 00
" A set of Communion Ware for Unitarian Society at Quincy, Ill.	30 00
" Aid of Unitarian Society in Chelsea, .	100 00
" Aid of Unitarian Society in Topsham, Me. .	100 00
" Aid of Rev. Mr. Whitman's Society in Portland, Me.	50 00
" Aid of Unitarian Society in Saco, Me. .	75 00
" Aid of Unitarian Society in Calais, Me. .	100 00
" Aid of Unitarian Society in Augusta, Me. .	100 00
<i>Missionary Services in New York, New Jersey, Penn., Missouri, and Iowa Territory.</i>	
Rev. Mr. Hosmer,	10
" A. B. Muzzey,	10

Rev. F. A. Whitney,	.	.	.	45	
“ Mr. Emmons,	.	.	.	90	
“ Edward Stone,	.	.	.	310	
“ Mr. Farley,	.	.	.	20	
“ Mr. Eliot.	.	.	.	20	
“ J. P. B. Storer,	.	.	.	25	
					530 00
Missionary services of Rev. Mr. Osgood, at Man-					
chester, N. H.	.	.	.	10 00	
Missionary services of Rev. Mr. Huntoon, at do.				30 00	
					4962 04
					<hr/>
				Balance,	\$752 98
HENRY RICE, <i>Treasurer.</i>					

Boston, May 25, 1841.

The following sums have been appropriated by the Executive Committee, but not yet drawn from the Treasury, viz.

For Unitarian Society at Chelsea,	.	.	.	50	
“ “ “ Mansfield,	.	.	.	50	
“ “ “ Brooklyn, Conn.	.	.	.	50	
“ “ “ Saco, Me.	.	.	.	50	
“ “ “ Topsham, Me.	.	.	.	75	
“ “ “ Hillsboro', Ill.	.	.	.	100	
“ “ “ Portland, Me.	.	.	.	100	
“ “ “ Gloucester,	.	.	.	50	
					<hr/>
					\$525 00

BOSTON, JUNE 15, 1841. The subscribers have examined the above account, and find it correctly cast and properly vouched.

THOMAS 'TARBELL, } *Auditors.*
JONATHAN HOWE, }

The following officers for the ensuing year were then chosen.

OFFICERS
OF THE
AMERICAN UNITARIAN ASSOCIATION.
1841 — 42,

PRESIDENT.

Rev. ICHABOD NICHOLS, D. D., Me.

VICE PRESIDENTS.

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“ JONATHAN PHILLIPS, Mass.

“ CHARLES H. ATHERTON, N. H.

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Hon. LEMUEL H. ARNOLD, R. I.

BENJAMIN BAKEWELL, Esq. Penn.

H. J. HUIDEKOPER, Esq. Penn.

EXECUTIVE COMMITTEE.

Rev. ARTEMAS B. MUZZEY, }

“ GEORGE E. ELLIS. } *Directors.*

“ NATHANIEL HALL, }

Rev. CHARLES BRIGGS, *General Secretary.*

“ SAMUEL K. LOTHROP, *Assistant Secretary.*

HENRY RICE, Esq., *Treasurer.*

Agreeably to the 10th Article of the Constitution, the following gentlemen were then chosen COUNCILLORS of the American Unitarian Association.

Francis Alger, Esq.	Francis Parkman, D. D.
William T. Andrews, Esq.	Rev. Ephraim Peabody,
Isaiah Bangs, Esq.	Hon. Jonathan Phillips,
N. A. Barrett, Esq.	Hon. Stephen C. Phillips,
William Brigham, Esq.	Rev. J. Pierpont,
George Bond, Esq.	John Prentiss, Esq.
E. Cobb, Esq.	L. G. Pray, Esq.
C. K. Dillaway, Esq.	Wm. Pomroy, Esq.
Hon. S. Fairbanks,	Rev. George Putnam,
Rev. F. A. Farley,	Rev. C. Robbins,
Albert Fearing, Esq.	John G. Rogers, Esq.
Dr. J. F. Flagg,	Henry B. Rogers, Esq.
C. Francis, D. D.	Benjamin Seaver, Esq.
Rev. Ezra S. Gannett,	W. R. Sumner, Esq.
Rev. F. W. P. Greenwood,	Rev. C. Stetson,
S. Greele, Esq.	Hon. R. Sullivan,
Rev. James D. Green,	Robert G. Shaw, Esq.
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Rev. Alonzo Hill,	Rev. J. W. Thompson,
James Kendall, D. D.	Alden Bradford, Esq.
John Lamson, Esq.	James Walker, D. D.
Peter Mackintosh, Esq.	Henry Ware, Jr., D. D.
Samuel May, Esq.	Rev. Jason Whitman,
Rev. Henry A. Miles,	Hon. Sidney Willard,
John Owen, Esq.	Rev. A. Young.

Rev. Mr. Barrett having declined a re-election, the following vote, presented by Rev. Mr. Hall, of Providence, was passed :

Voted, That the thanks of the Association be returned to the Rev. Samuel Barrett, for his long, faithful, and zealous services as a member of the Executive Committee.

At half past seven o'clock the Association proceeded to the Federal Street Church to attend the public exercises of the occasion. Prayers were offered by Rev. Dr. Francis, of Watertown. After which the Report of the Executive Committee was read by the General Secretary.

SIXTEENTH ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE.

By the blessing of Providence we are again permitted to assemble on this annual occasion. We have come together from different parts of the country as Christian, friends and brethren. Professing a common faith, and animated by the same hopes, we have come to mingle our sympathies, to strengthen each other's hands, and encourage each other's hearts in the cause of truth and holiness.

This is the Sixteenth Anniversary of our Association. And in reviewing the period that has elapsed since its establishment — the opposition it had early to encounter — its first comparatively feeble efforts — and its subsequent prosperity and constantly increasing usefulness, we find much to strengthen our faith in its objects, and to excite us to renewed exertions in the work in which we are engaged. We see new fields of usefulness opening from year to year; learn more of the condition of the churches; and feel more and more the importance of missionary efforts — of promoting the spread of the Gospel — of sending abroad to our less favored brethren in various parts of the country, those truths which we so highly prize — which are the light and the joy of our souls.

The course pursued by the Executive Committee the past year is similar to that of the two or three preceding years. Their great object has been to learn the religious wants of the denomination, and, as far as possible, to supply them. The General Secretary has, accordingly, carried on an extensive correspondence. He has delivered addresses and formed associations; has attended to the Tract department, and to the financial concerns of the Association; and has devoted a portion of his time to traveling and missionary labors.

TRACT DEPARTMENT.

We have been desirous of diffusing abroad a spirit of Christian forbearance and toleration — a disposition among Christians to allow to others the privileges they claim for themselves.

We have aimed to promote religious progress — progress in divine truth, in rightly understanding the pages of revelation ; and progress in the Christian life — in spirituality, in love to God, and love to man. And in the selection of our Tracts we have kept these objects in view.

We have published monthly between 5 and 6000 Tracts. They are on the following subjects :

“The Doctrine of the Cross,” by Rev. J. W. Thompson. “The one Thing Needful,” by Rev. Thomas B. Fox. “The Scripture Doctrine of Regeneration,” by Rev. C. W. Upham. “The Power of Unitarian Christianity to Produce an Enlightened and Fervent Piety,” by Rev. Dr. Channing. “An Individual Faith,” by Rev. George E. Ellis. “How to Spend Holy Time,” by Rev. Dr. Ware, Jr. “On the New Birth,” by Rev. Frederick T. Gray. “On Prayer,” by Rev. John H. Morrison. “Reasons offered for his Opinions,” &c. by Samuel Eddy, LL. D. “Man born Upright,” by Rev. A. B. Muzzey. “Unitarianism Defined and Defended,” from the Liverpool Controversy. These, together with the Annual Report, constitute the 14th Volume of our Tracts.

There has been an increasing demand for our publications. And during the past year they have been very extensively circulated. Applications have been made for them from all parts of the United States. And we have, by request, sent them to Canada, to England, to the Sandwich Islands, and the Society Islands.

By our correspondents we learn that they have been gladly and gratefully received, and have done much good.

BOOK' AND PAMPHLET SOCIETY.

The Book and Pamphlet Society has always, in a great measure, supplied its depository with selections of our Tracts, and has acted in concert with the Association. And we are happy to state that, by the recent efforts of its devoted President, and others, it has been revived, and promises to be extensively useful.

AUXILIARY ASSOCIATIONS.

It has been an important object with the Committee to multiply and give efficiency to Auxiliary Associations. The Secretary, has, therefore, devoted much of his time to delivering addresses, reviving and forming such Associations. In several of the Auxiliaries a new interest has been awakened. And they have afforded substantial aid to the Parent Association. Among the largest are those in Mr. Ellis's society in Charlestown, Mr. Miles's in Lowell, Mr. Gannett's in Boston, Mr. Putnam's in Roxbury, Mr. Hall's in Dorchester, Mr. Thayer's in Beverly, and Messrs. Hall and Farley's in Providence, R. I. Many more might be named, which, if not as large as these, have, according to their means, been as efficient and useful.

The number formed and reorganized the past year is twenty-five.

These Associations exert a good influence upon the religious societies in which they are established. We regard them as a means of promoting Christian knowledge and improving the Christian character, as well as a source of encouragement and strength in our missionary efforts.

And we are desirous of seeing them increased, and established in all our societies.

LIFE MEMBERS.

The number added to the list of life members the past year, is eighteen, making in all, three hundred and seventy-four.

They are the following: Rev. J. M. Merrick, Walpole. Francis Appleton, Esq., Dublin, N. H. George Whittemore, Esq., Boston, Richards Child, Esq., Boston, Mrs Mary Jernegan, Edgerton, Rev. Addison Brown, Brattleboro', Vt., Dr. Zadock Howe, Billerica, Rev. J. Crosby, Charlestown, N. H., John R. Manley, Esq., Boston, Miss Mary Manley, Boston, Rev. A. C. L. Arnold, Fall River, George Frost, Esq., Durham, N. H., Miss Charlotte Jones, Enfield, Miss Polly Willard, Lowell, Rev. F. H. Hedge, Bangor, Me., Rev. O. C. Everett, Northfield, Rev. Warren Burton, and Rev. George E. Ellis, Charlestown.

Besides these there are a number who are making themselves life members by paying the sum required for membership in five annual installments of six dollars.

DESTITUTE SOCIETIES.

We have made ourselves acquainted with the condition of the destitute societies of the denomination. And we have deeply sympathized with them. The members of these societies feel sensibly the importance of religious institutions, and are willing to make almost any sacrifices to sustain them. But so limited are their means, that

they are compelled, though commonly with great reluctance, to solicit aid. They call on us for assistance. The appeal is loud. And we do not hesitate to lay their claims before our more favored societies; believing that they will be heard. And we will repeat what we have before stated, that it is the *duty*, the bounden duty, of the denomination to sustain such societies; at least those (and it is our rule to aid only such) which require but temporary assistance to become strong and self-sustaining-societies.

The number of societies which have been aided the past year by the Association, is sixteen.

Of these, ten were in New England, three in the state of New York, and three in the Western States.

MISSIONARY OPERATIONS.

The Committee are more and more convinced of the importance of missionary operations. We see many of our faith so situated that they cannot worship God in accordance with their views and feelings — many, especially in the more distant parts of the country, who can seldom hear the voice of the preacher, and are in a measure cut off from Christian influences. Our sympathies are called forth; and we rejoice to supply their wants, — to send out the missionary to “the waste places of Zion” — to carry, as it were, the bread of life to those whose souls are suffering for want of spiritual food. The number of preachers employed by us the past year, is ten. They were good and faithful missionaries. And their labors have been blessed. They have formed societies, established churches, sabbath schools, and Bible classes; and done much to instruct the ignorant and reform the

vicious among the poor. In many places they have awakened a new and deep interest in religion, and have strengthened and comforted our distant brethren.

There is much that is encouraging in the condition and prospects of our new societies at the West. Churches have recently been built at Chicago, Quincy and Hillsboro', Illinois. And if, in addition to funds already raised, some farther aid can be procured from New England, others in that part of the country, will be erected during the coming year. The Committee would express their thanks to the benevolent individuals who have aided in the establishment of religious institutions in the Western States. And they trust that Providence will raise up new friends and benefactors to this philanthropic and truly Christian work.

Besides those which have sprung up during the year in various parts of the country, new societies have recently been formed in Rockford, Ill., Rahway, N. J., Vernon, N. Y., Frankfort, Me., Manchester, N. H., Cabotville, Mass., and Boston.

As the friends of uncorrupted Christianity, we have aimed to diffuse abroad, by our publications and our missionaries, correct views of religion; and thus to meet the wants of many in every part of the country who are dissatisfied with the popular faith, and will never receive it; and who must have a pure and rational religion, or ere long they will have no religion.

As the advocates of religious freedom, we have been disposed to allow to others the privileges we claim for ourselves. But we feel that on this subject we have yet much to do — that some of the great principles of Protestantism — "The sufficiency of the Scriptures," for

instance, and "the right of private judgment" — should be better understood and more sacredly regarded; so that we, and all Christians, can enjoy equal rights and privileges.

Other denominations have in some instances manifested towards us a more tolerant and kindly spirit than formerly. But our religious rights are yet invaded. Whoever has looked at all upon the religious movements of the past year, will see abundant proofs of this in what has come from the pulpit and the press; — in the excommunications of our brethren from the churches of Christ, of which they were exemplary members, and in united efforts among the clergy to exclude individuals of our faith from a participation with others in philanthropic objects, even in the circulation of the holy scriptures.

Let it not, then, be said that our system of faith has done its great work. No. Far from it. It has not done its work here, or any where. It has much yet to do for the truth — the truth as it is in Jesus — for that Christian love, without which faith and hope are vain, and that glorious liberty wherewith Christ hath made us free.

The Committee are happy to state that, as a denomination, we have great reason at this time to congratulate ourselves on our prosperous condition.

If it be said that we have trials among us, it must be remembered that the same is true of all other denominations. It is believed, however, that we have fewer than others, excepting those on account of our faith; and in them we *glory*, and *will glory*.

If it be said that some of our faith have joined other societies, it must be considered that the number of such is comparatively very few; — so few that they scarcely

deserve to be named — and that although they have changed their churches, they have not essentially changed their faith. No. Where one has changed his faith and gone out from us, ten at least have embraced our views and espoused our cause, as the cause of God. We have from our correspondence seen proofs of this in every part of the country. And besides the many laymen who have embraced our faith, several Trinitarian clergymen of great worth and respectability might be named. Of whom three, educated in a neighboring Theological Institution, have, from a careful and prayerful examination of the Scriptures, become Unitarians, and during the past year have been settled over important societies in this state.

Our responsibility as a denomination is greater than we have words to express. We have much to do in the cause of Christ, and for the advancement of his kingdom — the kingdom of truth and righteousness. We are the guardians of God's holy truth. And it is our duty to make it more known; — to send it abroad to those who are in comparative darkness, and need its light and its guidance. The command of our Savior, "to preach the Gospel to every creature," was by no means confined to his immediate followers. It addresses itself to Christians in every age of the church. It teaches us a most important duty. And we are under strong obligations to make efforts for the spread of the Gospel and the salvation of men.

The more the Committee have known of the spiritual wants of the country, the more deeply have they felt the importance of supplying them. There is a call which comes to us from almost every part of the land, like that in Apostolic times, "Come over to Macedonia and help

us." This call is loud and monitory. It comes from the depths of the human soul, and is, as it were, the spirit of God, speaking to us. Its language is, "Freely ye have received, freely give." Help us to build up the cause of Christ, and uphold the ark of God. Send us your publications and your missionaries, ere the thick darkness of irreligion and sin settle forever upon these fair and broad regions. Send us a pure and reasonable religion, the unclouded light of the sun of righteousness, from the East; and it will shed here a lasting glory, and make glad the hearts of many who can never forget their native New England. Sow here the good seed now, and soon there will be a rich and glorious harvest. Think of us in this our day of weakness, and when our days of strength shall come, we will remember our obligations to do the same for others. Remember *us* who have worshipped with you at the same altars, and we will never cease to remember *you* at our domestic altars, and at those altars which we are now rearing to God on the prairie and by the rivers of the West. And *God* will never cease to bless you.

This cry comes to us as Christians and as Philanthropists. And our hearts must be cold and dead if we do not heed it. "The time is short." Our opportunities of thus blessing our fellow-men are rapidly passing away. *They* will soon be called to *their* account and we to *ours*. The period is near when we shall see more clearly the inestimable worth of the soul; and when the thought of having been instrumental in the salvation of a single human being, will be of more value to us than the world and all it contains.

If ye know these things, happy are ye if ye do them.

Rev. Dr. NICHOLS, President of the Association, on taking the chair, addressed the meeting at considerable length, and awakened a very deep interest; but we are able to give only an imperfect account of his address:

A kind Providence, my friends, has permitted us again to assemble, on an occasion full of interest. The sources of this interest it would be difficult to recount; and many of them I cannot describe. Whenever I come up from the distant place in which Providence has cast my lot, I find many traces of the ravages of time, and signs of our approach to that bourne whence no man returns. The times, since our last meeting here, have been peculiarly affecting as to our secular affairs, and I trust they have not been altogether inefficacious in respect to our moral feelings. I would hope that the acts of Providence in those interesting and affecting secular changes which have taken place, have produced an influence highly profitable to our intellectual and moral nature. The character of the times is calling upon us as an Association, to take to ourselves solemnly a large portion of the admonition to be drawn from the dispensations of Providence during the past year, and to be incited by them to renewed exertion. Our efforts have not been wholly without the blessing of God, and we are loudly called on to continue and increase them. There is one consideration which is most obvious and important — that we should ever carry forward those measures which will afford instruction and improvement to those most in need of them — the young. If our interest in this should ever subside, we shall lamentably overlook our duty.

One distinguishing characteristic of the spirit of Christ-

ianity, as it appears to our minds, is that of fraternal and charitable union. The temper of the age is eminently sensitive as to the prevalence of this spirit. But aside from this, let us reflect upon the fact, that in proportion as men are closely associated for any purpose, they are more liable to feel the dissentious power of human nature, from which differences of opinion are apt to arise among those thus associated. Now, it behoves us, bound together as we are, in a Christian and charitable union, to be on our guard against this disturbing principle, so that it may not operate to divide us. How lamentable were it, if in this Christian union, a spirit of difference and disunion should arise, and at last effect its destruction. We are strong advocates for the religion of the heart and the life, in contradistinction to that of forms — and there is something in the spirit of the present age which gives importance to our distinction in this respect; for, as knowledge is diffused, a utilitarian spirit is the result, and there arises from this an increasing disposition to look for essentials as the true object of search. One inevitable consequence of this is a disposition to simplify religion — either to do away altogether with forms, or to introduce others more congenial with the tone of the doctrine. There is, in effect, a disposition to introduce new forms, to speak evil of dignities, to carry to an extreme everything that is practical in religion; and this has given occasion to some, for great alarm. But what cause is there for alarm — and what is our true position in respect to this disposition to regard the practical and essential, in opposition to the ceremonial in religion? I conceive, brethren, that we have cause neither for alarm nor apprehension, nor concession. We know that religion can no

more exist without ceremonies than man can breathe the oxygen of the atmosphere without the concomitants with which nature has associated it ; that the truly essential or useful forms of religion will be done away, and religion itself destroyed with them — I conceive we have no reason to apprehend. There are two powerful causes to prevent it. The first is a spirit of enlightened piety, and the second, a strong disposition to resist. We never need fear that the stability of our religion will be done away, or her institutions essentially modified. But can we gather no lesson from this character of the age? Truly there is a lesson which we may learn. We are not to concede everything to forms, nor seek to devise changes in them, or introduce new ones, but we must strive to make a more faithful use of those that exist. The disposition is to mistake the power of forms. We should come to the real vitality of religion. The great want is moral power — and this want will be satisfied, if we apply to God for his blessing.

A louder call is sounding in my ears, to apply to heaven for that, at present ill-defined and ill-ascertained something which is felt to be necessary for the good of the world. I feel it to be necessary to throw more life into our forms, more vitality, more power into our works. It has appeared to me, and, I doubt not also, to yourselves, that if there is any demand of society which stands forth preëminently as of a strictly moral nature, it is for practical reform. The community evidently needs exertion to produce this practical reform; and the character and demands of the age speak with peculiar effect to us, because our favorite doctrine is that religion lies more in making men wiser and better, than in forms or creeds;

in making men fear God and keep his commandments. Is there then no danger of our overlooking this view ourselves? It may not be according to our taste or our feelings, our principles or our practice, to make our pulpits a scene of polemic warfare — but does it thence follow that we should not preach religion, and true religion? Most certainly not. We should go into our pulpits with the sole intent and purpose of benefiting the morals and promoting the spiritual good of our hearers, and not with a desire for show or a regard for own reputation.

One further consideration. We have always been fervent advocates for a spirit of love. We have taught that true religion is the spirit of love to God and to man; we have dwelt much upon the declaration of our Lord—"A new commandment give I unto you, that ye love one another." We are happy to believe that this is increasingly the spirit of the age, and we need not ask what benefits would follow from its diffusion. Can any thing be more distinctly marked than the preëminent glories of this moral philanthropy? Are not our hearts warmed towards it, when we see what results it is eliciting? When, in the language of Scripture, we say to our fellow-being—"Come up, my brother, from the ways of sin and destruction"—we are not speaking to blocks of wood or stone, but to hearts possessing feelings responsive to our own, and entertaining sentiments which will do justice to our motives. There is, I feel disposed to say, another lesson we may profitably consider. Nothing more clearly marks the progress of a grand moral movement than particular and statistical observations of the effect of any given cause; and this shows us that we should go into the particulars of necessary reform, and not rest too much

on generalities. By the latter course, indeed, the progress of evil may in some degree be interrupted, but will the condition caused by its previous progress be ameliorated? From age to age this course has been pursued—men have stood up and denounced sin in general—but now we begin to employ a different process; to descend from generals to particulars. I doubt not that if every pulpit in the land would look to the cure of any one sin that might come under its immediate observation with more force than others—much more good would be produced than has hitherto been obtained. It is the custom now in many places to turn the chief attention to intemperance as the great source of misery; and I say not that much good has not resulted from this. But were we to expend similar efforts upon other sins, and present each in as strong a light, might we not witness movements that would astonish us? I am unable to see why all human misery should be represented as existing solely in connection with one single sin; reason dictates no such conclusion. In short, the great lesson of the day to us is, that we be faithful in our exertions for the happiness and virtue of mankind—that we hold up to man for his imitation the holy example of our Lord and Savior—that we count not our lives as for ourselves, but for the human race. Let us feel called upon to exhibit a spirit of self-sacrifice—to demonstrate a true moral courage—to make manifest that if we are sometimes guided by prudence, it is not through fear. We shall take but little satisfaction from the revision of our course in the ministry of the Gospel, if we entertain not a spirit of bold determination in the cause of philanthropy. O that I had eloquence to express what I feel in my mind on this subject—to make

others feel themselves called upon from God, to use their powers for the salvation of the age in which they live ! O that we may be able to satisfy the demand of our fellow men, when we hear them calling for something more and something better than they have already received ! O that we may all use that independence with which God has endowed us, and, if need be, go forth as moral martyrs in his cause. What laurels should we win from our fellow-creatures — but ah ! what are they to that crown of thorns which he wore, who died to save the world !

But I have occupied too much of your time. Let us feel these things in our own hearts ; let the love of the cross inspire our souls ; let us count nothing as a burden to ourselves, from which may result the moral good of our fellow-men. No meed, that the world can give, will be comparable to the feelings of our own bosoms, if we do this. And we have the promise of Almighty God, that we shall shine as stars in the kingdom of heaven forever and ever ! Brethren, let me leave the subject to your prayers. We cannot discharge our duty as Christian ministers, except we permit the spirit of Christ's love to burn in our souls, as it burned in his for the salvation of the human race.

Rev. Mr. HILL, of Worcester, rose to move the acceptance of the report, and said :

Mr. President — I was much impressed by the remarks which have just fallen from the chair, for they fully accord with a train of thought which was just passing through my own mind. This morning, sir, I read a paragraph in one of the daily journals, headed with these words, "Increase of Crime," and one can scarcely take

up a newspaper without reading in almost every column, the record of a new form of crime and wo. It is not crime now of which there is complaint — dressed in rags — to be hunted in the narrow lanes — to be found in the wretched hovels of your city — but crime perpetrated by men of intelligence, who were but just now respected and honored — occupying places of influence and trust. There is an unexampled devotion to gain, and a recklessness of the means by which it is acquired. An English traveller has said that he has never been among the people, with whom prevailed as they do here, the active, undisguised principles of selfishness. That they have grown into maxims, and influence the conduct day by day. Whether this remark be founded in fact or not, certain it is, our people to an unexampled degree, are devoted to the outward and perishable. Our freedom, and the vast field of exertion around us, has given a new activity to the spirit of enterprise. These are unfavorable tendencies. The danger of an all-absorbing worldliness. And are we without some outward manifestations of the reality of this spirit — the existence of these apprehended effects? Allusion has been made to a great and growing irreverence for things sacred and venerable. The value of institutions has been called in question, which have hitherto been regarded as inviolable — rites and ordinances are falling into disuse, once deemed necessary aids to a higher religious advance — and a respect for the laws, the magistracy, and the ministry, has evidently declined. Allusion has been made to these, and it has been said we have nothing to fear. But, sir, when I remember how much the character and conduct of a people depend upon their sentiments, I am not without my apprehensions.

You have not forgotten the striking fact related in Roman history, that when the northern barbarians entered the queenly city in triumph, flushed with victory, they were ready for rapine and plunder — but as they passed along the broad avenues, formed by magnificent porticos, decorated with gold and purple, and ornamented with statues of exquisite workmanship — they saw on either side, sitting in ivory chairs, immovable as marble, the venerable forms of heroes and magistrates ; and this simple people, taught in their native forests, to reverence the aged, paused with respect, and their hand was stayed from violence. But the moment this feeling began to subside, and acts of rudeness were perpetrated, then the work of destruction commenced, which was not terminated till the ruin of the city was complete. Sir, I fear this spirit of irreverence — I see in it much to awaken our serious apprehensions. We must find for it a remedy, or a retribution awaits us, heavier than ever fell on any people. And what is this remedy ? What is the principle with which the wants of the times must be met and contended ?

I answer, the religious principle — the truth in love — the power of gentleness and kindness, which is the leading principle of Unitarian Christianity — for the defence of which we are associated. Is there a mightier energy than is found in this ? Old John Elliot used to say, that “ with prayer and love a man may do any thing,” and his whole life was a bright exemplification of the principle. With this alone, he went out into yonder forest, and committed himself to wild, untutored savages. Not a tomahawk was raised against him — not an injury was inflicted on him. They were as clay in his hands, and were

moulded to his will. And what is it that is giving the cause of Temperance at this time, its astonishing triumphs? Its leading advocates evince no uncommon talents — they make no display of learning — they have no remarkable powers of original eloquence. Yet enter the mighty assemblies which they call together, and the congregation seem as under a spell. Hearts hardened by long indulgence are melted — countenances swollen by long habits of intemperance, are bathed in tears, and a conquering energy is at once imparted to the feeble and fitful resolution. And why is this, and whence does it come? It is because the truth learned by long and bitter experience, is uttered in love, out of a profound respect for human nature, and sympathy for those who have so terribly abused it, because of the might of those very principles for which we are contending.

But, sir, I have been anticipated by the chair in so many of the remarks I intended to make, that I shall be very brief. I have only to say, as another inducement to renewed effort, that those generous views of truth, to promote which we are associated, have power to soothe as well as excite. We live in times when the sustaining power of religion is peculiarly needed. It is a period of great social and domestic changes. Events have occurred, that have touched nearly every bosom. There have been reverses of fortune — the blighting of earthly hopes. All over the land the hard earnings of years have been swept away, and families without number, have been reduced from affluence to want. And there have been sorrows which the heart only knoweth, and with which the stranger cannot intermeddle. There have been disasters by sea and by land, and sudden and

wide-spread bereavements. Sir, need I speak here of the soul's necessities and wants? This morning, I stood in a country grave-yard. There was a glory in the scene around me. There was not a cloud in the sky. The surrounding orchards were bursting forth in beauty, and were vocal with the songs of joy. And how could the human heart fail to sympathize with the general gladness? At that early hour there was a mother watering a rose-bush, that shaded the grave of her child, a fair girl of fourteen. Years had passed since her death — seasons had come and gone, and the world had been lavish in its favors. But the rooted sorrow remained in the heart; its griefs were still fresh, and no earthly power can remove them. Tender recollections spring up anew, and at the sight of the grave, the fountain of tears flows again. And what is there to meet such wants as these — soothe these sorrows and heal these wounds? My brethren, know that there is nothing but our common Christianity, simply and faithfully administered, and heartily received — Christianity in its common truths, stripped of all sectarian peculiarities, and all narrowness. How often have we seen it meeting the sorest troubles of humanity — lighting with a smile the sorrow-stricken countenance — bringing peace to the agitated bosom. But the other day, a worthy lady, whose home is in the far West, came among us. She lived in the midst of a Christian community — churches were all around her — but afflicted beyond the ordinary lot, she sought and found the comforts of our religion. But she could obtain no admission to the table of our Lord — she could obtain no one who would baptize her children. Here, among ourselves, she found a welcome; and when I saw her religious sen-

sibility, and heard her expressions of gratitude, I thanked God for the free and generous spirit of religion which we are permitted to cherish. Sir, I have again and again, as I have no doubt my brethren have, been called to the bed-side of members of other congregations and churches, to administer to them the consolations of religion, in the hour of sickness and death. I have always found them relying, not on the peculiarities of their faith, but on the common truths. I was sent for by an interesting young man, who was wasting away by a slow consumption. His mind was clear and strong — his religious sensibilities were tender — his affections were deep and generous. He wished me to attend him during his sickness. And why, I asked, did you at such a time, send for a Unitarian minister? “Sir,” said he, “the realities of life are now before me. The peculiar doctrines of my sect seem to me of less and less value — with the solemnities of death in view, I find myself sympathizing more with you than with those with whom I have worshipped—come to me while I live.” And so he wasted away, his trust in the simple truth more firm; and at last went to his rest, as gently and sweetly as a child sinking into its slumbers.

Mr. President, I move the acceptance of the report.

Rev. Mr. WATERSTON then offered the following resolution : —

Resolved, That while we cherish an increasing love for the great principles of the religion of Jesus, we should endeavor to show our faithfulness, by the consistency of our lives, and by unwearied effort for the good of others.

There is indeed a mighty work to be done, and we

trust there is a mighty spirit by which to accomplish it. Christianity is to renovate and regenerate the world. She is to do it through human agency. Through the instrumentality of her children. There are times when the soul will float in abstractions. But a true thought always seeks to develop itself into an act. Christianity is not satisfied with mere ideas. She rests not in theory and speculation. She would see them born into life. She calls for beneficence. She requires generous labor. She demands philanthropic effort. The Christian spirit is a missionary spirit. It says, do good. It makes this a test, By their fruits ye shall know them. Let then the present be filled with holy deeds and the future will shine with immortal hopes.

Knowing the stupendous revolutions yet to be effected by Christianity, in extirpating sin, and awakening devotion, we, as disciples of the Great Master, are united to aid in its accomplishment.

What then are the thoughts that should animate us, and the ends we should keep in view ?

May we not reply — God and God's image ! God, the everlasting Father. Man, created in His likeness, but too often enslaved by appetite and corrupted by sin. Christ, the all-perfect, the brightness of the Father's glory, and the express image of his person !

Here, then, we stand. The infinite above, around, and within us, ever ready to impart to our spirits life and light. Our first duty is with Him, to kindle within our souls a living sense of his presence : not to look upon Him merely as a subject of philosophical speculation and controversial debate, but as the object of our warmest love and profoundest adoration. The very life of our life and

soul of our souls. Nearer and dearer to us than our best friend. The Father of spirits — the hearer and answerer of prayer, with whom we may hold intimate communion, and from whom divine influences perpetually flow. Our first duty is with God. To look upon him with a fervent holiness, a living piety. Then will He be our shield and our strength.

And how shall we know God, but through Christ? — Christ, the Revealer of His laws, the Herald of His grace, who, heaven-commissioned, was sent for the perfecting of the saints and the edifying of the world; who came that He might make known the Father, and gather in one the children of God that are scattered abroad, to establish one everlasting kingdom wherein dwelleth righteousness. Was not the light of the knowledge of the glory of God manifested in Jesus with a divine radiance, a super-human splendor? When we would know of God, of our souls and our souls' salvation, to whom should we go but unto Christ? He has the words of eternal life. Truly to see him, is to see the Father; in spirit and in purpose they are one.

As Christians, then, we labor for God and for Christ, this is a thought to animate, an end to keep in view.

But our duty stops not here. God and God's image — Christ is the divine image — but there is another image, broken and defaced. The soul created in the likeness of Jehovah, but untrue to itself, degraded by selfishness, its capacities dwarfed, its powers paralyzed, its immortal hopes too often blackened and blasted by sin. We should weep over its follies and its frailties, and strive for its redemption. For this Christ came. This was his glorious mission, for this he lived and for this he died. He was

the great deliverer, the revealer of spiritual life, the proclaimer of pardon, the Savior from sin. He has left the church as his witness. Every true church is a witnessing church. His disciples are the proclaimers of his gospel. They spread the glad tidings. They extend the borders of his kingdom. By self-devotion, by philanthropic effort, by example and by precept, they carry on the work. This is a Christian's mission, as did the master, so do the disciples. They love God and they love man. They pray that God's will may be done on earth even as it is done in heaven, and they know that before the world can be thus blessed, truth must be diffused and spiritual life awakened: and this, under God, through human instrumentality. By the power of the gospel we must redeem mankind.

Now how can we redeem mankind? — We reply, by Christianity.

And what is Christianity?

It is the religion, the laws, and the life, revealed by and through Christ.

But men differ as to the religion, the laws, and the life, revealed by Christ. Some tell us they have settled it at the Council of Trent, and others that they decided at the Confession of Augsburgh. Some dash these aside and place solemnly before us the Westminster Assembly, and others, indignant at this, thrust forward, as the law and gospel, the Thirty nine Articles.

What then is Christianity? Shall we go to the men of Augsburgh, or Westminster, or Trent, and take their words, or shall we go to Christ? We reply, Christianity is to us what we find it, and not what others find it. Their views may appear as truth to them, but they cannot ap-

pear as truth to us, unless they become our views. The only way we can preach Christ is to preach what Christ taught. And we must come to an understanding as to what Christ taught, by going to Christ for ourselves.

Our work, then, is to extirpate sin, to renovate the soul, and to lead men to Christ, and to do this, we must do it by Christianity; and Christianity is to us, what we, in our honest convictions believe the New Testament to teach. Here then come our own religious views. We are united, not as a mere sect, but as fellow Christians. We labor not for a party — but to renovate and regenerate man. We preach and promulgate our doctrinal views not as an *end* but as a *means*. Our end is to convert, to purify, to elevate and ennoble the soul, and if we are to do this by Christianity we must do it by what we think Christianity to be.

And what do we consider the most essential thing in Christianity to be? Not mere speculations — but principles which affect character. Love, justice, humility, purity, devotion, the *life* manifested by Christ; — a holy life, springing from holy principles.

- And are we to understand that no other disciples have these but ourselves? God forbid. We look with joy upon the writings of the mighty men who have lived — whose characters are cherished and who have stood like pillars of adamant in the churches, the Scougals, the Fenelons, the Laws and the Baxters, and we see that that which makes these works live is what we also love. That their conquering power over the mind is in their true expression of those fundamental principles which we hold in common.

We go among the living, and we inquire what it is that

gives power to the preacher and the philanthropist — and we find the same fact. It is not technicalities, it is not dogmas. It is the utterance of those same views which we value. Their creeds are appendages. Souls are melted by love and purified by principles. In churches where many are awakened to holiness, it is a sense of sin, a love of goodness, the sinlessness and self-sacrifice of Christ, the parental tenderness of God, which is the moving power. In other words, it is the same thing with others as with ourselves. But while true vitality among all denominations rests in principles, many connect and interweave with these erroneous opinions, dark views, through which light may indeed glimmer, but without which it would burst forth in heavenly radiance.

The views which are connected with principles, views of the human mind and the divine mind, may throw sunlight, or gloom, over the Christian's pathway.

We believe our own views are true, or we should abandon them. We believe they are true, and therefore, God helping, we will diffuse them. We believe they are true, and worthy of God. They are Christ's, and therefore divine. They are evangelical. They are soul-quicken- ing and soul-saving. We will bear faithful witness to their power. We will cherish them as our life, we will extend them to the ends of the earth. We will do so because they are to us Christianity.

Look at the pamphlets published by this Association. They go forth like the messengers of God, spreading liberty, holiness, and love. They contain the honest expression of free minds. The convictions of devout hearts on the sublimest themes. The pages of those books may be stereotyped, but the thoughts are not. They are the re-

sult of individual research and individual faith derived from the oracles of God, and flowing forth like a fresh sparkling fountain. We may take separate tracts and meet views with which we might not altogether agree, but if we will take them together, we shall find rich treasures of thought, noble illustrations of a fervent, yet catholic spirit, learning without pedantry, spirituality without mysticism. The outpourings of a true holiness, profound in simplicity, and convincing from a perfect accordance with the Word of God, and the deepest wants of the soul. These books are as a spiritual armory filled with heaven-tempered weapons. Is it not our duty to let the public mind have free access to these volumes? If they are read with candor and a spirit of prayerful sincerity, they will pour light over our land and awaken thousands to piety. We have seen their influence among the poor and afflicted, they impart knowledge to the inquiring mind, and the balm of comfort to those who are in sorrow. Would that these books were in the library of every University — of every parish, of every Sunday School, and of every private family. Not simply a few of the disconnected pamphlets, but the twelve volumes, that they might be ready at all times for perusal. Would that the separate tracts could be scattered like seed to every wind. We owe it to ourselves. We owe it to truth. We owe it to God. We should lay these pages before the great mass of the people, we should write, and labor, and pray, and preach, until society is impregnated with Christian truth. We should work for the destitute and the degraded, we should enter the cell of the convict, penetrate the dark hovels of penury, and let these soul-stirring views of God and of Christ, of the soul and salvation be

made known. Let the millions understand them and they will love them, and through them be brought to God.

We owe it to the truth. Thousands shun the truth, not because they dislike it, but because they misapprehend it. They associate with it false ideas, and shrink not from it, but from the imagination they connect with it. Christianity from its earliest days has labored under this disadvantage. The Jews misapprehended Jesus. Even his disciples were slow to understand the spirituality and greatness of his mission. Old prejudices cling with a tenacious grasp; they shudder at the phantoms of their own creation. Thus many have dark and fearful associations with words which to us are bright with heavenly glory. If they could see them as we see them they would tremble no longer. They denounce, in fact, not our views, but their own false ideas. Before John Huss was burned, he was decorated with fantastic garments and surmounted with a painted cap, all fancifully representing a demon. The multitude shrank aghast from so strange a spectacle, little conscious that they were looking upon a man of God, a noble martyr of holy zeal and unblemished virtue. Thus with fear did they burn his body, and threw, with triumph, his ashes into the Rhine. We owe it to God that the painted cap should be taken off, and truth be seen as she is.

But erroneous impressions are gradually passing away. Men of reflection in all quarters are modifying their views. Words are changing their meaning. New explanations are given to old terms. The literature of the country manifests it. The Theological Seminaries of all denominations manifest it. Individuals are here and there protesting, but they protest in vain. They cry

aloud, but their voice is as the voice of one crying in the wilderness. Technical phrases are of little importance if the ideas have slipped out from under them. Narrow words may cover growing thoughts, and the enlarged thoughts will in time find true expression. All that we ask is that the truth as it is in Jesus should be felt in its simplicity, disconnected from the traditions and theories of men. The traditions and theories of men must fall, but truth is indestructible. The principles which we cherish are growing up all around us in silence and in power. Many who know nothing of our books, have derived kindred views from personal reflection, and the oracles of God. Many have the same ideas dimly shining in their minds, and could they but see some of the masterly expositions of our Biblical Critics, some of the profound utterances of our holy men, they would find their own views more brightly reflected, and leap to embrace what until now they had sought in vain ; — as the myriad blossoms of spring remain folded during the cold east winds, but burst open at the breath of the sweet south, so there are countless numbers who hold, almost unconsciously, our views, and are silent under the chilling prejudices of party, but who, if they could only feel the warm breath of sympathy and love, would expand, and manifest to the world the beauty of those thoughts, which until now had been slumbering unseen in the depths of their own souls. As far as our principles are true, their progress will be onward. Those who should seek to stop them in their mighty workings would be as Jeremy Taylor has well said, "Like one who should put his shoulder to the ground to stop an earthquake." Retarded they may be, but, in their eternal progress, never, never can they be

turned back. Sooner might men hope to stay in their courses the flaming constellations of heaven. As far as they are true they are God's, and are destined to enlighten and evangelize the world.

Rev. Mr. CLARKE, (formerly of Louisville, Ky.) remarked, that he was almost a stranger to this Association, not having had an opportunity to be present at its meetings for eight years. Yet not altogether a stranger, for where Christians meet together, no Christian can feel himself a stranger. In the "household of faith" we may always feel ourselves at home.

It seems to me, said Mr. C., that we have reached a crisis in the Unitarian Reform. This Reform was based upon two foundations — not one, but two — upon an intellectual and a spiritual want. Unitarianism was in the first place opposition to certain doctrines. The intellect was dissatisfied with the doctrines of the Trinity, Atonement, Depravity, &c., as commonly received, and protested against them. Unitarianism has been called a *negative* system, and so far as it has peculiar doctrines, I admit that it is a negative system. But underlying these doctrines, penetrating and animating them, were PRINCIPLES, and those not negative, but eminently positive. The first of them was an assertion of MENTAL FREEDOM. We demanded the largest liberty of thought for the individual mind. Do not think that this demand springs only from a love of lawlessness and a dislike to restraint — that it is only a wilful determination to believe what we choose, and no more. No, sir, its root is deeper, its impulse nobler. It is an assertion of the inborn worth of the individual soul. It is a demand that the individual mind

shall not be an appendage, an echo, a blind follower of some other mind, which does all its thinking for it. It declares that men are not to be driven in droves, herded in masses, stamped with the peculiarities of some creed, but that it is the duty and right of every mind, however humble, to approach the beautiful form of Truth, and gaze at it with its own eyes. An inspiring thought, which rouses the enthusiasm of the human heart, wherever it is boldly spoken! Hence the love and reverence of mankind wait on the champions of liberty in all ages, cluster round them, battle for them, and when they fall, water their graves with sincere tears. Thus men go on a pilgrimage to the plain of Lutzen, where a single stone was raised with the inscription — “Here fell Gustavus Adolphus, fighting for *freedom of spirit*” — and to the humble grave, on the banks of the wide-winding, many-islanded Susquehannah, where softly rest, amid the rich pastures of Pennsylvania, the remains of him, whom Coleridge called

“Patriot, and Saint, and Sage,”

:

who was driven from his own land by dark bigots, to find a peaceful home and tomb in ours. Wherever these champions of mental freedom sleep, they sanctify the soil.

“Their memory wraps the dusky mountain,
Their spirits sparkle in the fountain,
The meanest rill, the mightiest river,
Rolls, mingling with their fame, forever.”

I never have occasion to lift my voice in this house, sir, without thinking of that voice which has so often been raised here in behalf of freedom — a voice never hushed

when the cause of human liberty required that it should speak — never silent because on the side of the oppressor there was power, and one might become *unpopular* by speaking — a voice raised for the slave, at a time when it was not considered respectable here to say anything for him. And now, sir, we hear that this same voice has been raised to rebuke the worship of mammon even where mammon has raised its stateliest temple ; a temple rivaling in external grace the Grecian Parthenon, but dedicated, alas ! not to the ideal wisdom of Greek mythology, the Virgin Minerva, but rather to Mercury and Plutus, the gods of gain and fraud. I do not think it wrong, even in the house of God, to remember gratefully the name of such a servant of God and of freedom. One other instance besides, we have lately had, sir, to show us that all among us are not dead to the call of freedom. We have seen one, who has filled the highest office of honor which our nation can bestow, descending from it, or rather ascending to the yet higher duty of pleading in the halls of justice for the cause of the helpless African. After his great public services shall have faded from the memory of the nation, this action will be freshly remembered to his honor.

Mr. Clarke then spoke of the other positive principles of the Unitarian Reform, as the principle of Progress, and making Religion a matter of Practical life. He then intimated that the question now before us was, which we preferred, to retain our principles or our opinions — whether we were willing to modify our opinions for the sake of progress, or determined to resist progress rather than alter our opinions. We have been singing the praises of toleration and charity, and now we are likely

to be called on to say whether we were in earnest or whether we only wished to be tolerated ourselves. Differences of opinion are now springing up in our own ranks. Are we ready to tolerate them or not? For himself, Mr. C. expressed a determination to hold fast to the great principles of the reform, no matter what became of the opinions. There were only three paths open to us — to go back to Orthodoxy — to stand still — or to go forward. Back to Orthodoxy we cannot go — for Orthodoxy, in the sense of uniform doctrines, does not now exist. What was Orthodoxy in one place is heresy in another. The Orthodoxy of Andover is the heresy of Princeton. The Orthodoxy of New England is “another gospel” in Kentucky. Latitude and longitude make little difference as regards truth, but a great deal as regards Orthodoxy. For one, I am glad to study the writings of those who are called Orthodox, listen to their sermons, and adopt whatever I can find that is true and good in their system. But I cannot adopt any particular system as a whole, for I find them all fluctuating. Go back, we cannot — stand still, we cannot — we must go forward. And I, for one, have no fear of the result. I go for Liberty, for Progress, for a more practical, more simple, less formal Christianity.

OFFICERS

AND

COMMITTEES OF THE COUNCIL.

THE annual meeting of the Council of the Association was held at the Berry Street Vestry, May 27th, 1841. Hon. J. G. ROGERS was chosen Chairman, and Rev. J. W. THOMPSON, Secretary of the Council for the ensuing year.

The Chairman then nominated the following gentlemen for the several Committees.

On Finance — George Bond, Esq., Samuel Greele, Esq., Rev. S. K. Lothrop, N. A. Barrett and Samuel May, Esqrs.

On Missions — Rev. Dr. Ware, Jr., Rev. Dr. Parkman, Rev. A. B. Muzzey, Albert Fearing, Esq., Hon. Richard Sullivan.

On Parishes — Rev. Dr. Walker, Hon. Jona. Phillips, Rev. E. S. Gannett, Rev. Samuel Barrett, William Pomeroy, Esq.

On Tracts — C. K. Dillaway, Esq., Rev. George Ripley, Rev. E. Peabody, Rev. Dr. Francis, Lewis G. Pray, Esq.

On the Anniversary — Rev. Alexander Young, Rev. Charles Briggs, William Brigham, Esq., Hon. Sidney Willard, Rev. Alonzo Hill.

After the Addresses, the Report was accepted, and the meeting was closed by singing the "Dismission Hymn."

CONSTITUTION
OF THE
AMERICAN UNITARIAN ASSOCIATION.

1. The name of this Association shall be **THE AMERICAN UNITARIAN ASSOCIATION.**

2. The object of this Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country.

3. Unitarian Christians throughout the United States shall be invited to unite and co-operate with this Association.

4. An annual subscription of one dollar shall constitute a person a member so long as such subscription shall be paid; and a subscription of thirty dollars shall constitute a person a member for life.

5. The officers shall be a President, fifteen Vice-Presidents, a General Secretary, who shall have the care of all the business and interests of the Association under the control of the Executive Committee, an Assistant Secretary who, in case of the absence or sickness of the General Secretary, shall perform such duties of a Recording and Corresponding Secretary as may require immediate attention; a Treasurer and three Directors.

6. The Directors, Secretaries, and Treasurer shall constitute the Executive Committee, who shall meet once in each month, and shall have the direction of the funds and operations of the Association.

7. An annual meeting shall be held at such time and place as the Executive Committee shall deem advisable, of which due notice shall be given, and at which officers shall be chosen, reports be made, and any other business be transacted, which may come before the Association.

8. The Executive Committee shall have power to fill any vacancies which may occur among the officers between any two annual meetings.

9. Any amendments of this Constitution shall be proposed at one annual meeting, and may be accepted at the next anniversary, if two-thirds of the members present be in favor of such amendments.

10. There shall also be a Council of the Association consisting of not less than twenty-five, nor more than ———— members, to be nominated by the presiding officer, and chosen by a hand vote at the annual meeting, whose duty it shall be, whenever it is necessary, in conjunction with the Executive Committee, to consider and determine what further measures may be taken to increase the usefulness of the Association, by what means they may be carried into execution, and in what manner funds can be provided for the purpose. The Council shall hold a stated annual meeting on the Thursday succeeding the annual meeting of the Association, at four o'clock, P. M. The Executive Committee shall call special meetings whenever they shall deem necessary, or at the request of any five members of the Council; and twelve members shall constitute a quorum. The powers of the Executive Committee with regard to all matters not acted upon by the Council are to remain the same as heretofore.

Vote passed by the Executive Committee, September, 23, 1826, as amended March 30, 1830.

Resolved, That every member of the Association be entitled to one copy of every tract of the first and second series, published by the Association during the year for which his subscription is entered.

Vote of the Executive Committee, passed January 4, 1826.

Voted, That no society be recognised as auxiliary to this Association, the terms of subscription to which are less than those required in the Constitution of this Association.

Vote passed by the Executive Committee, June 20, 1833.

Voted, That the 4th article of the Constitution be so construed, that any one who shall pay thirty dollars for the General Agency of the American Unitarian Association, either at once, or by annual instalments within five years, shall be considered a life member.

CLERGYMEN MEMBERS FOR LIFE.

The following Clergymen have been made members for life of the American Unitarian Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

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 Alden, Seth.
 Alger, Horatio.
 Allen, Joseph.
 * Andrews, William.
 Arnold, A. C. L.
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 * Bascom, Ezekiel L.
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 Brooks, Charles T.
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 Flint, James, D. D.
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 Holland, F. W.

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instruction, but the faithful use of the other well assured means for forming and strengthening our convictions — prayer and the study of the Bible, sympathy with and respect for the faith of others. II. Our second topic is, to what degree we may properly confine our sympathy to the interests of our distinguishing religious opinions, and to those who hold them with us. 1. First, then, what is our own faith? 2. The manner in which we have obtained our faith will aid us in deciding how far we may feel exclusively attached to it. 3. Finally, the degree of affection and interest which we severally feel for our own peculiar faith — will aid us to decide the extent to which we may carry our exclusive sympathy for it.

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OF

THE AMERICAN UNITARIAN

ASSOCIATION.

FIRST SERIES VOL. XIV.

CONTAINING NUMBERS CLVI. TO CLXVII.

—◆—

BOSTON:
JAMES MUNROE AND COMPANY.
134 Washington Street.
1841.

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1st Series.

No. 179.

THE
SEVENTEENTH REPORT
OF THE
AMERICAN UNITARIAN ASSOCIATION,
WITH THE
PROCEEDINGS
OF
THE ANNUAL MEETING,
MAY 24, 1842.

BOSTON:
JAMES MUNROE & CO. 134 WASHINGTON STREET.

JUNE, 1842.

Price 6 Cents.

I. R. BUTTS, PRINTER, 2 SCHOOL STREET.

SEVENTEENTH ANNIVERSARY.

THE American Unitarian Association celebrated its seventeenth anniversary on Tuesday evening, May 24th, 1842. The members met for the transaction of business at seven o'clock, in the Berry Street Vestry, the Rev. Dr. Nichols, President, in the chair.

Owing to the lateness of the hour, (the members having been detained at another meeting,) the reading of the records of the last annual meeting was omitted.

The Treasurer's Statement of Receipts and Expenditures was then presented and accepted.

STATEMENT OF RECEIPTS AND EXPENDITURES OF THE AMERICAN UNITARIAN ASSOCIATION, FROM MAY 25, 1841, TO MAY 24, 1842.

RECEIPTS.

Balance in the Treasury, May 25, 1841, per account rendered,		\$752 98
From Auxiliary Societies and Subscriptions,	2753 62	
“ Life Members,	805 00	
“ Donations from Societies and Individuals,	196 25	
“ Sale of Tracts,	492 17	

From Subscribers to the General Agency,	60 00
“ Individuals to aid in building Churches in the West,	200 00
“ do. in aid of Unitarian Missions in the West,	28 85
“ American Unitarian Association, amount transferred, being part of the Interest of the Permanent Fund,	700 00
	<hr/> 4784 89
	<hr/> \$5487 87

EXPENDITURES.

For Printing and Binding Tracts, and Paper,	1411 13
“ Incidental Expenses,	174 64
“ Salary of the General Agent for one year,	1800 00
“ Traveling Expenses of the General Agent,	100 00
“ Rent of Office one year,	200 00
“ Book Agency,	30 00
“ Aid of Unitarian Society, Hillsboro', Ill.	200 00
“ “ “ “ Quincy, “	50 00
“ “ “ “ Calais, Me.	50 00
“ “ “ “ Frankfort, Me.	100 00
“ “ “ “ Topsham, Me.	75 00
“ “ Rev. Mr. Whitman's Society, Portland, Me.	100 00
“ “ Unitarian Society, Saco, Me.	50 00
“ “ “ “ Gloucester,	50 00
“ “ “ “ Chelsea,	50 00
“ “ “ “ Mansfield,	50 00
“ “ “ “ Rowe,	25 00
“ “ “ “ Brooklyn, Conn.	50 00

Missionary Services in New York, Illinois, and Wisconsin, viz :

Rev. J. Harrington, Jr.	20
“ George Moore,	50
“ J. P. Storer,	20
“ “	100
“ Alonzo Hill,	50

Rev. Dr. Thompson,	30	
“ Charles Farley,	25	
“ F. A. Whitney,	35	
“ A. H. Conant,	100	
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Balance,		\$492 10

HENRY RICE, *Treasurer.*

Boston, May 24, 1842.

The following sums have been appropriated by the Executive Committee, but not yet drawn from the Treasury, viz.

For Unitarian Society at Calais, Me.	\$50
“ “ “ St. Louis, Mo.	250
“ “ “ Chelsea,	50
“ “ “ Cabotville,	200
“ “ “ Manchester, N. H.	100
“ “ “ Lincoln,	50
	<hr/>
	\$700 00

BOSTON, JUNE 27, 1842. The subscribers have examined the above account, and find it correctly cast and properly vouched.

THOMAS TARBELL, } *Auditors.*
JONATHAN HOWE, }

The following officers for the ensuing year were then chosen.

OFFICERS
OF THE
AMERICAN UNITARIAN ASSOCIATION.
1842 — 43.

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" GEORGE E. ELLIS, } *Directors.*

" NATHANIEL HALL, }

Rev. CHARLES BRIGGS, *General Secretary.*

" SAMUEL K. LOTHROP, *Assistant Secretary.*

HENRY P. FAIRBANKS, Esq. *Treasurer.*

Agreeably to the 10th Article of the Constitution, the following gentlemen were then chosen COUNCILLORS of the American Unitarian Association.

Francis Alger, Esq.	Rev. Samuel Osgood,
William T. Andrews, Esq.	John Owen, Esq.
R. W. Bailey,	Francis Parkman, D. D.
Isaiah Bangs, Esq.	Rev. Ephraim Peabody,
N. A. Barrett, Esq.	Hon. Jonathan Phillips,
Rev. Samuel Barrett,	Hon. Stephen C. Phillips,
Rev. Andrew Bigelow,	Rev. J. Pierpont,
Alden Bradford, Esq.	John Prentiss, Esq.
William Brigham, Esq.	L. G. Pray, Esq.
E. Cobb, Esq.	Wm. Pomroy, Esq.
C. K. Dillaway, Esq.	Rev. George Putnam,
Hon. S. Fairbanks,	Henry Rice, Esq.
Rev. F. A. Farley,	Rev. C. Robbins,
Albert Fearing, Esq.	John G. Rogers, Esq.
Dr. J. F. Flagg,	Henry B. Rogers,
C. Francis, D. D.	Benjamin Seaver, Esq.
Rev. Ezra S. Gannett,	W. R. Sumner, Esq.
Rev. F. W. P. Greenwood,	Rev. C. Stetson,
S. Greele, Esq.	Hon. R. Sullivan,
Rev. James D. Green,	Robert G. Shaw, Esq.
Rev. E. B. Hall,	Rev. Moses G. Thomas,
Rev. Alonzo Hill,	Rev. J. W. Thompson,
James Kendall, D. D.	James Walker, D. D.
John Lamson, Esq.	Henry Ware, Jr. D. D.
Peter Mackintosh, Esq.	Rev. Jason Whitman,
Samuel May, Esq.	Hon. Sidney Willard,
Rev. Henry A. Miles,	Rev. A. Young.
Rev. J. H. Morison,	

Henry Rice, Esq. having declined a re-election, the following vote, presented by Rev. Mr. Thayer, of Beverly, was passed : —

Voted, That the thanks of this body be returned to Henry Rice, Esq., for his long, devoted, and gratuitous services as Treasurer of this Association.

Robert Waterston and Prince Hawes, Esqs., were chosen Trustees of the Permanent Fund of the Association.

At half past seven o'clock the Association proceeded to the Federal Street Church to attend the public exercises of the occasion. Prayers were offered by Rev. Samuel Ripley, of Waltham. After which the Report of the Executive Committee was read by the General Secretary.

SEVENTEENTH ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE.

THE Executive Committee, in presenting the Seventeenth Annual Report, would congratulate the members of the Association on its prosperous condition. During the past year a wider field of usefulness has been opened; and friends and benefactors to the work in which we are

engaged have been multiplied. A kind Providence has, indeed, blessed our labors, and demands of us expressions of gratitude. We feel that we are engaged in a truly benevolent and holy cause. Our great purpose is, the diffusion of Christian truth, the promotion of practical religion, and the advancement of the kingdom of Christ. The objects of the Association are now mostly of a missionary character. We wish to express Christian sympathy to all who are denied the religious privileges we enjoy, to throw open the closed doors of churches in all the destitute societies of the denomination, to send ministers of the Gospel into the waste places of Zion, and provide sustenance for those whose souls are ready to perish.

TRACT DEPARTMENT.

We have devoted a good deal of attention to the Tract department; and aimed to adapt our tracts to the wants of the times. And we are happy to find that they have been instrumental of much good, have removed prejudice, dispelled doubt, and inspired many with a deeper sense of religion. We learn from our missionaries and other correspondents, that there is an increasing demand for them in every part of the country. They are a great source of comfort and improvement to thousands, and especially to those, who have left their homes and churches in New England, and gone into the new parts of our country, where they never hear the sound of the Sabbath bell, and seldom the voice of the preacher; and where their greatest want is a religious one.

One of our preachers in the West, Rev. Mr. Harrington, remarks thus respecting them. "After I have preached

in a 'new place,' on some point of doctrine perhaps, I ask the congregation if they will carefully read certain Tracts, which I have to distribute. There is always a more than willingness to receive them. In this way a hundred or more may be disposed of at a time. Of those which you send us, I intend to keep an account of the distribution, to ascertain, as far as possible, the effect of their messages. I wish to *prove* to you, that they speak effectually, and are received graciously."

Another preacher in that part of the country, Rev. Mr. Moore, gives a striking instance of the power of these Tracts upon the mind and heart of an individual who had read them. "He seemed, he says, like one just emerged from a state of darkness into marvellous light. Our system of faith was altogether a different thing from what he had heard it represented by religionists. Now this man, he adds, is a representative of a large class of men throughout the West, who cannot receive the gospel in that mode in which it is usually presented, but who will receive it in a rational mode. Such men are to be affected, as this man has been, by means of our Tracts, which are very efficient preachers."

We have published the past year from 60 to 70,000 Tracts; and new editions of six. This is a larger number than we have published in any previous year.

They are on the following subjects;

"The Death of Christ," by Rev. Geo. G. Ingersoll.
"Unitarianism a Devotional Faith," and "Unitarianism a Benevolent Faith," by Rev. J. Scott Porter.
"The Coming of Christ," by Rev. A. P. Peabody.
"Short Prayers for the Morning and Evening of Every Day in the Week." "On the Uses of the Communion,

and the Propriety of a General Attendance upon it," by Rev. Dr. Dewey. "How is it that ye have no Faith," by Rev. Henry A. Miles. "Domestic Worship," by Rev. Caleb Stetson. "The Apparent Darkness of God's Providence," by Rev. Dr. Brazier. "Sympathy in Congregations," by Rev. Frederick A. Farley. "The Unitarian's Appeal," by Rev. S. G. Bulfinch. — These, together with the Annual Report, constitute the 15th volume of our Tracts.

BOOK AND PAMPHLET SOCIETY.

The Book and Pamphlet Society has always been more or less connected with us in its operations. It has furnished its depository in a great measure with our publications; and has thus essentially aided us. It has been extensively useful the past year; having circulated from 18 to 20,000 Tracts, besides a large number of Books.

BOOKS FOR THE WEST.

There has recently been an increased interest in the moral condition of the denomination; and particularly in that of our brethren at the West. Besides other manifestations of this interest, it may be seen in the aid afforded them by donations of Books, Periodicals, and Tracts. Within the last three months there have been sent to the Secretary for gratuitous distribution in the West, from 25 to 30,000 copies of Books, Tracts, &c. The most of which have been sent into New York, Pennsylvania, Ohio, Kentucky, Missouri, Illinois, and Iowa Territory.

One of our missionaries in Illinois, to whom a large

number of these books were sent, says, in a letter to the Secretary. "I would express to each and all, who have thus remembered our wants, our fervent gratitude, and our hope that they will receive a rich reward, not only in the satisfaction which attends a generous, noble action, but in the success which shall attend their efforts to disseminate those views of religion, which have brought peace and joy to their own hearts. They have not only our blessing, but the blessing of God. And when they and we have finished our earthly course, the truths which we cherish will live and glow with a still brighter effulgence to enlighten and bless the world."

BOOK AGENCY.

It was recommended by the Council of the Association, at their last annual meeting, that the Executive Committee should appoint an Agent to go into all our towns and villages, and supply the denomination with such books as are needed. And we would remark, that such an agent has been appointed, and has for several months been engaged in the duties of his agency. We should be happy to give some account of the progress he has made; but, owing to his unexpected absence at this time, it is not in our power.

AUXILIARY ASSOCIATIONS.

As our means of usefulness are, in a great measure, derived from Auxiliary Associations; and as these associations are instrumental in promoting Christian knowledge and piety among their members, the Committee have been desirous of seeing them multiplied. The Secretary has, therefore, made it an important object to de-

liver addresses, and aid in establishing them. They are generally in a flourishing condition, and a deeper interest appears to be manifested in them than formerly.

The number formed and re-organized during the year, is thirty. Others have been visited, and a correspondence has been carried on with most of them.

LIFE MEMBERS.

The number added to the list of life members is twelve, making in all three hundred and eighty-six. They are the following :

Joseph M. Smith, Esq., Boston ; Rev. Jason Whitman, Portland, Me. ; Rev. Curtis Cutler, Peterboro', N. H. ; Hon. Joseph Davis, Northboro' ; Dea. Ezra Abbot, Wilton, N. H. ; Rev. John Parkman, Dover, N. H. ; Samuel B. King, Esq., Taunton ; Geo. A. Crocker, Esq., Taunton ; Rev. J. I. T. Coolidge, Boston ; Rev. C. C. Shackford, Boston ; Rev. E. H. Sears, Lancaster ; and Mrs. Abigail Manley, Boston.

DESTITUTE SOCIETIES.

By an extensive correspondence we have learned the religious wants of the denomination ; and are more and more convinced of the importance and duty of supplying them.

The Secretary has devoted a portion of his time to visiting destitute societies. The number of such societies, or of societies needing temporary assistance, in New England, is not far from fifty. Many of them are old societies, and have been weakened by sectarian influences. They are struggling on, and struggling hard to maintain public

worship ; but find it impossible, unless some aid is afforded them. And they feel that they must look to us, and us alone, for the help they need. Some of these societies are obliged to close their churches a part of the year. This is a privation which can hardly be understood by those who have never experienced it. It is painful to see a church closed on the Sabbath ; and the people of a village indolently and unprofitably passing away the hours of that holy day. The moral influence is bad upon all, and especially upon the young.

We deeply sympathize with those of our brethren who are thus deprived of privileges most dear to their hearts. And we sincerely hope that ample means for relieving their wants will, in the course of the year, be put into our hands.

We have afforded aid the past year directly, and by the services of our missionaries, to twenty-four destitute societies. Of these, fourteen were in New England, four in the State of New York, and six in the Western States.

MISSIONARY OPERATIONS.

It has been a leading object with the Committee to find out the most important places for missionary operations, and to supply them with good and devoted ministers. The field for such operations is, indeed, large ; for there are communities of Christians of our faith in almost every part of the United States, who are suffering for want of religious instruction, and who are willing to make many and great sacrifices for the support of Christian institutions. It is believed that there are at least fifty

places, besides those in New England, where our missionaries are wanted, and where they might labor with great success. A call for them comes to us from the length and breadth of our land, from Georgia, Alabama, and Florida, at the south, and from Missouri, Iowa, and Canada, at the West and North. Our neighbors and friends, our brothers and children, have gone from New England into the new and distant parts of the country. They still cherish the faith of their fathers. They sigh for the churches they left behind them, and for such religious instruction as accords with their views and feelings. And in their destitution they look to us for aid. They look to us as brethren and friends, as Christians of the like precious faith; and they feel, and justly too, that they have claims upon us. It is to such that we have sent missionaries. And our only regret is, that we have been able to send so few; that so large a portion of the vineyard should be left without a hand to cultivate it.

We are not supplying half the wants we see and sympathize with; nor doing half the good we might, had we the means. And if you will put into our hands double the funds we now have at our disposal, we will show you by our next Annual Report, that they have all been usefully expended; have relieved pressing wants; caused the hearts of many to rejoice; and brought many nearer to their Savior and their God.

The number of missionaries employed by us the past year, for longer or shorter periods, is twelve. Their instructions have been gratefully received, and their labors have been blessed.

We might quote largely from our correspondence to show the importance of Western missions, and that we

have not labored in vain to support them. A few extracts, however, from a letter of one of our missionaries, Rev. Mr. Conant, will suffice.

“Your Association, he remarks, has already merited the confidence of the East, and the gratitude of the West, for what has been effected by your timely and generous aid. Many of the small societies which were springing up in our Western cities and towns have thus been kept in existence, and have since become not only able to sustain themselves without farther assistance, but to contribute in turn to the cause of benevolence, and the spread of truth and righteousness. If the people of the East had a just idea of the present condition of the West, and the vast amount of good that might be effected by timely action, I have, from my knowledge of their liberality, the fullest assurance that your Association would not want the means to afford all necessary aid to our destitute societies, and to those places where societies are needed, and may easily be established by a little well directed effort.

“Few in New England are, or can be made, fully sensible of their duty to the West. Their sons and brothers are here; many of them struggling amidst the difficulties of first settlement to establish the literary, moral, and religious institutions of their early home, rendered doubly dear by surrounding trials and the contrast of former privileges with present privations. — Multitudes are living destitute of religious instruction, (or any thing which deserves the name,) and becoming more and more regardless of religion, and fast falling into habits of vice.”

“Men may regard the doings of your Association as comparatively of little consequence; but when the tem-

pest, and earthquake, and fire of worldly ambition have passed by, the quiet labors in which you have been engaged for the establishment of a pure and elevating faith, and for the salvation of men, will, like the still small voice, declare the presence of the Lord ; and men's souls will be stirred in their depths by the truths and principles for which you have labored ; while the principal concerns and anxieties which now agitate the minds of men will have passed into oblivion."

THE PROGRESS OF UNITARIANISM.

The Committee have taken some pains to learn the condition and prospects of the denomination, and the progress our views are making in this country and in Europe. And we are happy, from authentic sources, to make the following statement.

" In 1820, there was not a single congregation, avowedly Unitarian, in Ireland ; now there are thirty-nine ; and the number continues to increase every year."

" In 1826, Dr. Chalmers boasted for Scotland, that all the Church accommodation possessed by Unitarians in that country put together would only afford seats for fifteen hundred people ; and that one half of them were unoccupied. This boast was then true. Now, a single congregation alone, the Glasgow Unitarian congregation, numbers a body of people connected with it, greater than Dr. Chalmers assigned, sixteen years ago, to the whole kingdom. Eleven other societies have been formed, or revived, and there is a clear prospect of more and greater increase."

“ In England, it is only twenty-four years since Parliament removed the penalties by which the profession of Unitarian opinions was visited. There are now in England about three hundred Unitarian congregations.”

“ On the continent of Europe, Unitarian Christianity is steadily on the increase. In Switzerland, it is, and has been for some years, triumphant in the church and city of Geneva, the chosen abode of John Calvin, and is gaining ground in the other cantons. In France it is making progress among the Protestants. Indeed, in every country of Europe, where the profession of religion is free, Unitarian views are largely held, and are making progress. It is estimated, that in Holland, Switzerland, France, and Germany, it is the faith of not less than one half of those, who have renounced the Church of Rome.”

“ In 1825 the whole number of our societies in the United States, i. e. of Congregational Unitarian Societies, was one hundred and twenty. It is now about three hundred. Besides these, there are, in the United States, nearly two thousand congregations that reject the Trinity and its kindred doctrines. They belong chiefly to the sects denominated Christians, Universalists, and Friends or Quakers.”

It gives us pleasure to state, that measures have recently been taken in Boston to raise funds sufficient to meet the spiritual wants of the denomination. The objects to be accomplished are three ; to educate young men for the ministry ; to aid destitute societies ; and support missionaries. Most of the funds, which shall be raised, will be put into the hands of the Society for the Promotion of Theological Education, the Evangelical Missionary Society, and this Association. This truly Christian movement will, we trust, be seconded in all our

societies. It originated mainly with a few devoted laymen, who have been untiring in their efforts to diffuse abroad a missionary spirit that we may, as a class of Christians, do all that belongs to us in the great work of extending the kingdom of Christ, and saving the souls of men. We confidently hope that this spirit will prevail among us; and that ere long its fruits will be manifested. Are there not, we ask, great responsibilities resting upon us? Does not the command of our Savior, to "preach the Gospel to every creature," extend to us, and teach us a most important duty? And how can we answer it to our consciences and to our God, unless we manifest a deeper interest in the moral condition of our fellow beings, and do more for the spread of the gospel and the salvation of men?

There is much in the condition and prospects of the denomination at this time that is encouraging, and much to inspire confidence in our views of religion. We might speak more of the progress of these views, and say much that might be interesting about the multiplication of societies in different parts of New England, at the South and the West; but we had much rather speak of what is infinitely more important, our spiritual progress; our growth in grace, and in the knowledge of our Lord and Savior, Jesus Christ. The great inquiry with us should be, are we Christians? Christians not in name only, but in deed and in truth? Have we a *living* faith? And do we show our faith by our works? Are we imbued with the spirit of Christ? And are we living for God, for the soul, for eternity?

There is, we are happy to learn and to state, an unusual interest in religion throughout the denomination.

There are many in all our societies, who were never so much alive to the interests of the soul and eternity, who are taking deep and solemn views of Christian truth, and inquiring what they shall do to be saved. The spirit of God is moving in our churches. It is devoutly to be wished that this interest may increase yet more and more, and become universal among us; that we may all be, indeed, the sincere and devoted followers of the Savior; such, as in the great day of account, he will own and bless.

We cannot close without referring to those dispensations of Providence which have recently taken from this Association several of its valued members and friends. Within a few months six of the clergy have been called from their duties and labors on earth to their rest and reward in heaven. It was but a few days before his death, — perhaps the last time his venerable form was seen along our streets, — that the much esteemed Dr. Harris called at the office of the Secretary, to do something for the spiritual wants of the West. And the last time our younger brother, the beloved Whitney, raised his voice in the house of God, it was to recommend to his flock the objects of this Association, and to enlist their sympathies in the cause of missions.

Divine Providence, in these dispensations, speaks to us, — to us all; and calls us to Christian watchfulness, to increased fidelity in duty, and to an immediate performance of the work given us to do.

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REV. MR. THOMAS, moved the acceptance of the Report.

He rose, he said, partly to break the momentary pause which followed the unexpected announcement from the Chair of the unavoidable absence of the gentleman to whom all were expecting to listen, and partly because he was moved to do so by the interest manifested in the crowded attendance, and by the good tidings given in the Report of the Secretary.

From these manifestations of increasing piety and activity in the Christian cause, Mr. T. adverted to a single topic in the Report as having with him a peculiar interest.

In 1826 he had visited several of the principal cities west of the Alleghany Mountains, — as far west as Missouri. He was the first who had gone beyond Pittsburg in connexion with this Association. Then there was not a single Unitarian Society beyond the limits of Pennsylvania; and all that he was able to do, was to seek out here and there an individual with whom to deposit a few tracts, and to engage those individuals as correspondents of the Association, with a view to a further supply of tracts, provided those on hand should be disposed of. He remarked that this was all that had then been done in connexion with the Association in regard to Cincinnati, Louisville, and St. Louis. That within two or three years he had revisited some portion of that country, though not under the auspices of the Association, and had found ministers, churches, and full congregations established for years, where before he could find but here and there an individual, that recognized the faith of Unitarian Christianity.

Under these circumstances that portion of the Report which spoke of so many societies, churches, missionaries,

and calls for missionaries all over the broad West, was to him a demonstration of the progress of gospel truth, most impressive and gratifying.

Mr. T. closed with saying, that he doubted not that the new life and devotedness which seemed to pervade our denomination here at the East, would prove the best guaranty for the means of extended missionary operations in the West, where they were so gratefully received, and as it appeared to him, so wonderfully efficient.

Rev. O. A. BROWNSON of Boston, said : — With your leave, Mr. President, I would make a few remarks. I presume my rising to speak is wholly unexpected. One year ago I little thought that I should be here to-night for the purpose of addressing this meeting ; and could I have been then assured that such would be the fact, I should have been not less surprised than I presume all present are to hear again my voice in this place. But, sir, we can little foresee what changes Providence has in store for us. I had fancied that I should never rise again to address a meeting of Unitarians. But my feelings have undergone no slight change within the year past, and I rise, sir, to tell you how truly I sympathize with the purpose which calls us together this evening, how deep an interest I take in the prosperity of that cause to which this Association stands pledged.

I will not deny, sir, that for some time I had well nigh despaired of the Unitarian movement. I felt that Unitarians were likely to prove false to the work God in his providence had given them to do ; that they would abandon their efforts to bring out and establish for the world a higher, purer, more rational and yet more living form

of Christian faith than had hitherto obtained ; and I began to fear that for long ages yet must be delayed our hopes of seeing Christ reappear in his glory, and for long ages yet must the world be given up to the dominion of bigotry, ignorance, cant, hypocrisy, and superstition. In a word, sir, I despaired of Unitarianism, and pronounced it dead. I was wrong. I have seen within the last few months, I see here to-night, indubitable proofs that I was wrong. I see now, sir, that my inability formerly to perceive any signs of life in the Unitarian body, did not arise from there being no life there, but from the deadness of my own feelings, from my own want of true spiritual life.

The world, sir, wears to us always the hue of our own feelings. When we are cold and languid, all around us seems to want warmth and energy. The deadness so many have seen in Unitarian Christianity, is after all the deadness of their own hearts. We see no life in others because we have none in ourselves. When we are ourselves alive, when we are active and hopeful, all on whom we look are to us living, full of activity and hope. Not that we project the life we seem to see, but because our own life brings us into that condition in which we can see what before was to us invisible. When we say of a given denomination, that it has no life, we shall do well to bear in mind that it is possible that the fault is in us. All nature lives. There is no death. Were our life but energetic enough, we could detect life everywhere, even in what passes with us ordinarily for mere brute matter. I own, sir, that my estimate of the life of Unitarians was formed from my own, and proceeded from my own want of true, deep, energetic, spiritual life. A change in this respect has come over me within the last year.

My feelings have been quickened. I feel religion, all-important as I have long considered it, to be a matter of far deeper concernment than ever, and of a far more binding obligation ; I come here to-night feeling more alive to its requirements, more desirous of devoting myself and all that I have to its furtherance ; and consequently the more life and energy am I able to detect in this Unitarian Association. No, sir, Unitarian Christianity is not dead, is not dying ; cannot die ; it is immortal.

Sir, we have had, it need not be denied, many difficulties to contend with. We have had a vast variety of opinions in our midst. We have had nearly all kinds of *isms* brought out among us. These have divided, disturbed us, and for a time checked our outward growth. But these, instead of being signs of death, or approaching death, as some of us have wrongly fancied, are signs of life. They show that thought is active in our bosom, and that our minds are still young, fresh and vigorous. But these *isms* are all out now. All extremes of opinions have found vent among us, — have uttered themselves. The tendency with us can no longer be to extremes, to disunion, but the reverse. It must henceforth be to a broad, catholic, affirmative faith, to which I see indubitable signs, that we are rapidly attaining, and which when attained will be a faith with which we can overcome the world.

I have often heard in this place strong reasons assigned, why we are not wrong in making efforts to spread our faith. Sir, I do not feel the necessity of assigning those reasons. I think it would be more pertinent to attempt to show some good reason why we should *not* make such efforts. Opinions are deeds ; faith is a power. It is not,

it never can be a matter of indifference what opinions are entertained, what faith is adopted. We do not embrace a merely negative faith ; nor are we required to act only on the defensive. We are rapidly passing from that negative state into which we were unavoidably thrown for a moment, to an affirmative faith, to great and positive doctrines, on which even now depend the life and salvation of the world. These doctrines constitute a positive faith, a faith that we have not only the right to embrace, but which we are bound to propagate ; which we may not only accept, but which nobody has, or can have in our view, if we really, honestly entertain it, the moral or religious right to reject. It is not for us then to defend ourselves, but for those who reject our faith to defend themselves. They and not we are those whom our faith indicts.

As this affirmative faith, towards which we are now rapidly tending, develops itself more clearly to our mental vision, we shall cease to inquire out reasons to justify us for showing some degree of earnestness and zeal for its spread. Sir, we are approaching this faith ; I see our progress towards it ; I see all hearts eager for it ; all eyes and hands stretched out towards it. We shall obtain it. It will be that higher manifestation of Christian truth, of Christian Life, which we have all been bearing witness to, and for which the church prays every time it repeats the petition, "Thy kingdom come." Then we shall not be afraid of proselytism ; shall not be afraid of being propagandists. We shall not be afraid of being zealous. We shall be fully alive ; our hearts will be full of zeal for God and for man, and we shall not be afraid of being too much in earnest, but shall feel the fire burn in our souls, shall go

forth and speak words of fire, that shall burn from heart to heart, and set the whole world on fire with truth and love.

Sir, I have not risen to make a speech. I have risen merely to bear my testimony to the cause in which you are engaged, to speak to you of the hopes I entertain, and so far as my sympathy can count for any thing, to bid you go forward in your great and good work with full confidence in the Great Head of the Church, that he is about to manifest himself anew to the world, and that a purer faith, a higher order of truth, a broader, richer, and a more truly spiritual life, will be manifested in our midst, and men will again become believers, and God be glorified in their lives, and the whole earth blessed by their piety, wisdom and love.

Rev. JAMES F. CLARKE said, — That he had been so much gratified by the remarks of the gentleman who had preceded him, that he felt induced to say something also. Mr. C. then proceeded to speak of the present condition of the denomination, and referred to an article in a late number of the *Christian Examiner* upon this subject. This article spoke of every reform as necessarily passing through three stages, the first of which was that of negation, the second one of inaction, the third of affirmation. Agreeing in the main with the doctrine of this article, Mr. C. said, he thought that it partook perhaps of the tendency of the school of philosophy to which it belonged, of giving to moral revolutions the character of a natural process rather than of a work of the will. The evil of this was to lead us to suppose that moral revolutions would go on of themselves, whether men were disposed to do their

duties toward them or not. Mr. C. said that he hoped, with the writer of that article, that the Unitarian denomination was passing into a stage of greater spiritual activity than it had ever before manifested. Yet he thought that it might easily miss of that stage, and perish in that of inaction, provided it was not faithful to its mission. At all events, he firmly believed that in twenty years from this time it would either be one of the most active denominations in this country, or else that it would be swept away from the face of the land, and the places which now know it would know it no more.

Rev. Mr. LIVERMORE, of Keene, remarked: — Since the interest of the meeting is thrown upon the strictly extemporaneous efforts of those present, and a pause occurs at this time, I rise to make a few remarks. The alternative has been suggested by the last gentleman, of our being twenty years hence the most flourishing denomination in the land, or of our being utterly swept from it. Without adopting that idea fully, I yet trust that the first part will be made good rather than the last. There are indications that it will be so, there are omens of good to come, prophecies of a better state of things among us. Indeed, growth, progress, is stamped upon every object in creation, whether animal, vegetable, or mineral. Such is the law of the universe. To this law we as a denomination are subject. We have grown, we have advanced. There has been a numerical increase, an outward extension of the limits of Unitarianism, according to the Report just read; and still more and better, there has been an internal, spiritual growth, growth in grace, a newly awakened interest in religion, the natu-

ral and expected result of a more advanced stage of the Unitarian Reform. First, there was thought, controversy, or as it has been called, *protest* against the corruptions of Christianity, the errors of other sects; but now comes feeling, zeal, and what has been termed, an *affirmative faith*. This is the true way. This is natural. Such is the law of growth, progress. The views, contained in the volume of sermons (Dr. Dewey's) published some years ago, place the subject of religious sensibility and zeal on the right ground. If we would love God and man, Jesus and goodness, we must think, reflect, spread out the holy theme before us, and survey it, not blindly, and at once demand the glow of heart without using the natural means to produce it. Thought, and thought alone, can kindle a true and healthy interest and devotion.

There is hope and encouragement, therefore, in the past and present state of our denomination. We are indeed to work out our salvation with fear and trembling; we have reason to be humble and penitent in view of our short comings and want of earnest zeal, and to resolve to do better; but we are not less to remember that it is God that worketh in us both to will and to do of his good pleasure, — worketh in us as a denomination, and maketh us grow in one body, even Christ. The state of societies and churches is various. Some are still and must be for a long time to come in an attitude of protest, on the defensive, because they are embosomed in communities hostile to our views. Such is the condition of our frontier places. Many who belong to these societies are either scarcely weaned from their old faith, or were more opposed to orthodoxy, than in love with Unitarian Christianity. They partake necessarily more of the negative

than the positive. They have not acquired that strong, implicit faith in their new position, which they enjoyed in their old one before they began to inquire. Luther complained to his wife of a want of fervent devotion after he broke away from the Roman Catholic church, and before he felt himself at home in the new faith. But with time came fervor and the purest sensibility. Where Unitarian Christianity has flourished, even for one short generation, as is the case in this favored metropolis, we can see its genuine fruits, its generous results; we see what it would accomplish everywhere if time were only given for its complete influences to be felt. Where is there a more direct application of religion to the concerns of life than here? Where is the tone of public feeling and opinion more correct; where more honesty and integrity? Even other sects have confessed that this is the purest city according to its size in Christendom. Where is more true benevolence manifested in relieving the poor, and more love of man practically shown in the grand objects of Education and Reform. In other towns and cities in this vicinity the same holds true in part. And in this state, where there is a far larger number of Unitarian churches than in all the rest of the country put together, there is the highest state of Christian civilization which is to be found probably on the face of the globe, of the same size and population.

Rev. F. A. FARLEY, of Brooklyn, N. Y., then addressed the meeting. He said that he came to the meeting with no intention of speaking, but found he could not sit still. He had indeed almost pledged himself to let the week of anniversaries pass, so far as he was concerned,

silently. But it would not do ; and he rose to say a word because he could not keep it. He could not, if he would, hold his peace. His heart beat in unison with the chord which had this evening been so well and so faithfully struck, and it would seek utterance by the voice.

He trusted all felt it good to be there. Good, especially, because of what our eyes see, and our ears hear, from all quarters, of the improved and improving state of things among us,—in our own Zion. It was but two years ago, in this house, on the very spot where he stood, that he gave vent to feelings of lamentation and sadness, over the apathy and coldness, which had, for a long while been creeping upon us ; and he had, at the moment, a striking testimony to the truth of what he said, in the bare walls and meagre audience which he then addressed. But what do we see now ? The accustomed place of our solemn gathering together, he would not say crowded, but still well and largely filled ; and the kindling eye, and the evident interest pervading all who are here, giving eloquent tokens that it is not in vain that we are united together, as a body of the disciples of the Lord Jesus. He well remembered being then called by more than one of his professional brethren, even, either very sick or very crazy, on account of what he then said ; but he rejoiced to know that some, at least, who thus regarded it at the time, had since acknowledged that he was right. A new and a better state of things has begun. As a body of Christians, we are becoming, he believed, more alive to the great, vital, spirit-stirring, and spiritual truth which we have received and proclaimed. The need of a more hearty engagedness in religion, as a most solemn reality, having most momentous and intimate connections

with the life of every individual soul, is being more and more felt. One of those who had preceded him, had declared his belief, that within twenty years we should, as a sect, either be eminently successful and powerful, or cease to be. For his part, he believed, that, let us only be entirely faithful to our views of Gospel truth, which to us must, if we have any sincerity, be identical with the Gospel itself; and those views would within twenty years be largely triumphant. Already there are signs of this. Some of the great principles for which we had most strenuously contended, are now accepted and contended for by the dominant sects, and with the increase of a true and devotional spirit among us, by which the morality which we rightly valued, might be sanctified and made stable, our success was made sure. The cause of the slowness of our progress heretofore, must be chiefly found in our own unfaithfulness, and not in the views themselves. In them his confidence was never greater, and if we will only do them full justice in our daily walk, and in our entire lives, there is nothing to apprehend.

The Rev. Mr. ELIOT, of Saint Louis, Mo., said, — That he was happy in being able to concur with those who had taken an encouraging view of the present condition of our churches. Such a view can certainly be taken of the churches west of the mountains. Without exception, they are in a healthy state; not yet large, but vigorous and growing. The church in Cincinnati was struggling, a few years ago, under a heavy debt and many discouraging circumstances. Now the debt has been liquidated, through the great exertions of a few generous individuals, and every prospect is fair. Whatever can

be accomplished by a devoted pastor and a united people, will be done there. In Louisville, Rev. Mr. Heywood has been laboring for two years, with satisfactory results. That society was never in a more healthy or hopeful condition than now. And there is no doubt that the continued labors of that excellent minister will secure to the good cause continued and increasing success. In Hillsboro', Illinois, Mr. Huntington, has charge of a small society, to whose spiritual interests he still devotes himself with singular self-devotedness. Such an example is the most eloquent preaching. In Quincy, brother Moore, and in Chicago, brother Harrington are reaping the good fruits of indefatigable labors. Their societies are vigorous and free from debt. They exert a strong and beneficial influence in their respective communities. In St. Louis, the society although yet small, is steadily increasing, and an addition to the House of Worship is now in progress. Thus, by a cursory examination, we see cause of encouragement. Thus far, our progress in the West has been, at least, fully commensurate with our exertions. We have reason to be fully satisfied. We ought to feel stimulated to greater exertions.

We regret that we have been able to procure but very imperfect sketches of the addresses; and that we could not obtain the remarks of Rev. Mr. Lothrop and George Channing, Esq. George B. Emerson, Esq., made a few remarks, and moved the acceptance of the Report. The Report was accepted, and the meeting was closed by singing the "Dismission Hymn."

OFFICERS

AND

COMMITTEES OF THE COUNCIL.

THE annual meeting of the Council of the Association was held at the Berry Street Vestry, May 26th, 1842, Hon. J. G. Rogers declining re-election, Hon. RICHARD SULLIVAN was chosen Chairman, and Rev. SAMUEL OSGOOD, Secretary of the Council for the ensuing year.

The Chairman then nominated the following gentlemen for the several Committees.

On Finance — Hon. Stephen Fairbanks, Samuel Greele, Esq., Rev. S. K. Lothrop, N. A. Barrett and Samuel May, Esqrs.

On Missions — Rev. Dr. Ware, Jr., Rev. Dr. Parkman, Rev. A. B. Muzzey, Albert Fearing, Esq., Hon. Richard Sullivan.

On Parishes — Rev. Dr. Walker, Hon. Jona. Phillips, Rev. E. S. Gannett, Rev. Samuel Barrett, William Pomeroy, Esq.

On Tracts — C. K. Dillaway, Esq., Rev. George Ripley, Rev. E. Peabody, Rev. Dr. Francis, Lewis G. Pray, Esq.

On the Anniversary — Rev. Alexander Young, Rev. Charles Briggs, William Brigham, Esq., Hon. Sidney Willard, Rev. Alonzo Hill.

CONSTITUTION
OF THE
AMERICAN UNITARIAN ASSOCIATION.

1. The name of this Association shall be **THE AMERICAN UNITARIAN ASSOCIATION.**

2. The object of this Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country.

3. Unitarian Christians throughout the United States shall be invited to unite and co-operate with this Association.

4. An annual subscription of one dollar shall constitute a person a member so long as such subscription shall be paid; and a subscription of thirty dollars shall constitute a person a member for life.

5. The officers shall be a President, fifteen Vice-Presidents, a General Secretary, who shall have the care of all the business and interests of the Association under the control of the Executive Committee, an Assistant Secretary who, in case of the absence or sickness of the General Secretary, shall perform such duties of a Recording and Corresponding Secretary as may require immediate attention; a Treasurer and three Directors.

6. The Directors, Secretaries, and Treasurer shall constitute the Executive Committee, who shall meet once in each month, and shall have the direction of the funds and operations of the Association.

7. An annual meeting shall be held at such time and place as the Executive Committee shall deem advisable, of which due notice shall be given, and at which officers shall be chosen, reports be made, and any other business be transacted, which may come before the Association.

8. The Executive Committee shall have power to fill any vacancies which may occur among the officers between any two annual meetings.

9. Any amendments of this Constitution shall be proposed at one annual meeting, and may be accepted at the next anniversary, if two-thirds of the members present be in favor of such amendments.

10. There shall also be a Council of the Association consisting of not less than twenty-five, nor more than ———— members, to be nominated by the presiding officer, and chosen by a hand vote at the annual meeting, whose duty it shall be, whenever it is necessary, in conjunction with the Executive Committee, to consider and determine what further measures may be taken to increase the usefulness of the Association, by what means they may be carried into execution, and in what manner funds can be provided for the purpose. The Council shall hold a stated annual meeting on the Thursday succeeding the annual meeting of the Association, at four o'clock, P. M. The Executive Committee shall call special meetings whenever they shall deem it necessary, or at the request of any five members of the Council; and twelve members shall constitute a quorum. The powers of the Executive Committee with regard to all matters not acted upon by the Council are to remain the same as heretofore.

Vote passed by the Executive Committee, September, 23, 1826, as amended March, 30, 1830.

Resolved, That every member of the Association be entitled to one copy of every tract of the first and second series published by the Association during the year for which his subscription is entered.

Vote of the Executive Committee, passed January 4, 1826.

Voted, That no society be recognized as auxiliary to this Association, the terms of subscription to which are less than those required in the Constitution of this Association.

Vote passed by the Executive Committee, June 20, 1833.

Voted, That the 4th article of the Constitution be so construed, that any one who shall pay thirty dollars for the General Agency of the American Unitarian Association, either at once, or by annual instalments within five years, shall be considered a life member.

CLERGYMEN MEMBERS FOR LIFE.

The following Clergymen have been made members for life of the American Unitarian Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

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TRACTS

OF

THE AMERICAN UNITARIAN

ASSOCIATION,

FIRST SERIES.....VOL. XV.

CONTAINING NUMBERS CLXVIII. TO CLXXIX.

BOSTON:
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1842.

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1st Series.

No. 191.

THE
EIGHTEENTH REPORT
OF THE
AMERICAN UNITARIAN ASSOCIATION,
WITH THE
PROCEEDINGS
OF
THE ANNUAL MEETING,
MAY 24, 1843.

BOSTON:
JAMES MUNROE & CO. 134 WASHINGTON STREET.

JUNE, 1843.

Price 6 Cents.

I. E. BUTTS, PRINTER, 2 SCHOOL STREET.

EIGHTEENTH ANNIVERSARY.

THE American Unitarian Association celebrated its eighteenth anniversary on Tuesday evening, May 30th, 1843. The members met for the transaction of business at seven o'clock, in the Berry Street Vestry, Hon. RICHARD SULLIVAN, one of the Vice Presidents, in the chair.

Owing to the lateness of the hour, (the members having been detained at another meeting,) the reading of the records of the last annual meeting was omitted.

The Treasurer's Statement of Receipts and Expenditures was then presented and accepted.

STATEMENT OF RECEIPTS AND EXPENDITURES OF THE AMERICAN UNITARIAN ASSOCIATION, FROM MAY 24, 1842, TO MAY 30, 1843.

RECEIPTS.

Balance in the Treasury, May 24, 1842, as per account then rendered,	\$492 10
From Auxiliary Societies and Subscriptions,	8543 16
“ Donations and Bequests,	294 50
“ Societies and Individuals for Western Mis- sions,	273 00

From Life Members,	199 00	
“ Subscribers to the General Agency, . . .	40 00	
“ Sale of Tracts,	229 67	
“ Rev. H. Ware, Jr. collected by him, . .	272 00	
“ American Unitarian Association, amount transferred, being part of the Interest of the Permanent Fund,	700 00	
“ Domestic Missionary Fund, being the amount appropriated by the Executive Board exclusive of \$445, subscribed to the A. U. A. received through them, . . .	1467 89	
		<hr/> 7019 22
		<hr/> \$7511 32

EXPENDITURES.

For Paper, and Printing and Binding Tracts and

Books for distribution,	885 80
“ Incidental Expenses,	145 52
“ Salary of the General Secretary one year, .	1800 00
“ Travelling Expenses of do.,	100 00
“ Rent of Office one year,	200 00
“ Aid of Unitarian Society in Calais, Me. .	50 00
“ “ “ “ Augusta, “	100 00
“ “ “ “ Standish, “	75 00
“ “ “ “ Topsham, “	75 00
“ “ “ “ Frankfort, “	100 00
“ “ “ “ Saco, “	50 00
“ “ “ “ Manchester, N. H.	100 00
“ “ “ “ Kensington and Hampton Falls, “	50 00
“ “ “ “ Tyngsboro', Ms.,	8 00
“ “ “ “ Chelsea, “	50 00
“ “ “ “ Cabotville, “	200 00
“ “ “ “ Chelmsford, “	100 00
“ “ “ “ Lincoln, “	50 00
“ “ “ “ Sharon, “	50 00
“ “ “ “ S. Natick, “	100 00
“ “ “ “ Southington, Ct.	100 00

"	Aid of Unitarian Society in Rochester, N. Y.,	200 00
"	" " " " Albany, "	100 00
"	" " " " Chicago, Ill.,	150 00
"	" " " " Manchester, N. H.	
	for 1843,	150 00
"	" " " " Augusta, Me., do,	100 00
"	" " " " Topsham, " do,	100 00
		<hr/> \$5189 32

For Missionary Services in Maine.

Rev. Richard Pike,	.	.	.	.	21 09
" J. T. G. Nichols,	.	.	.	.	21 00
					<hr/> 42 00

For Missionary Services in the West and South.

Rev. A. H. Conant,	.	.	.	.	190 00
" J. Harrington, Jr.	.	.	.	.	10 00
" W. G. Eliot,	.	.	.	.	141 65
" M. I. Motte,	.	.	.	.	100 52
" W. D. Wiswall,	.	.	.	.	30 00
					<hr/> 472 17

For Missionary Services in New York and New Jersey.

Rev. H. Colman,	.	.	.	.	50 00
" J. P. B. Storer,	.	.	.	.	100 00
" E. E. Hale,	.	.	.	.	25 00
" F. A. Whitney,	.	.	.	.	27 21
					<hr/> 202 21

For Missionary Services in Albany, N. Y.

Rev. Richard Pike,	.	.	.	.	10 00
" H. W. Bellows,	.	.	.	.	19 00
" John Pierpont,	.	.	.	.	41 47
" J. P. B. Storer,	.	.	.	.	23 00
" R. C. Waterston,	.	.	.	.	10 00
" F. A. Farley,	.	.	.	.	22 75
" F. W. Holland,	.	.	.	.	28 00
" A. D. Jones,	.	.	.	.	40 00
" J. F. W. Ware,	.	.	.	.	10 00
" F. T. Gray,	.	.	.	.	20 00

Rev. Joseph Angier,	10 00	
	<u>234 22</u>	
Paid Rev. Mr. Hosmer for services rendered the Association,	10 00	
	<u>6149 92</u>	
Balance on hand,		1361 40
		<u>\$7511 32</u>

HENRY P. FAIRBANKS, Treasurer.

Boston, May 30, 1843.

The following sums have been appropriated by the Executive Committee, but not yet withdrawn from the Treasury, viz.

To Rev. Mr. Walworth for Missionary Services in Illinois,	200 00	
To Rev. Mr. Van Tassel for Missionary Services in New York,	40 00	
For Missionary Services in Towns on the Con- necticut River, near Northampton,	100 00	
For Aid of Unitarian Society in Chicago, Ill.,	75 00	
" " " " Hillsboro' "	200 00	
" " " " Albany, N. Y.,	100 00	
" " " " Greenfield, Ms.	100 00	
" " " " E. Lexington, "	100 00	
	<u>\$915 00</u>	

BOSTON, JUNE 3, 1843. The subscribers have examined the above account, and find it correctly cast and properly vouched.

THOMAS TARBELL, } *Auditors.*
HENRY LORING, }

The following officers for the ensuing year were then chosen.

OFFICERS
OF THE
AMERICAN UNITARIAN ASSOCIATION.
1843 — 44.

P R E S I D E N T .

Rev. ICHABOD NICHOLS, D. D., Me.

V I C E P R E S I D E N T S .

Hon. JOSEPH LYMAN, Mass.

" JONATHAN PHILLIPS, Mass.

" CHARLES H. ATHERTON, N. H.

" STEPHEN LONGFELLOW, Me.

HENRY WHEATON, Esq. N. Y.

JAMES TAYLOR, Esq. Penn.

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" SAMUEL HOAR, "

" RICHARD SULLIVAN, "

" LEMUEL H. ARNOLD, R. I.

BENJAMIN BAKEWELL, Esq. Penn.

H. J. HUIDEKOPER, Esq. Penn.

E X E C U T I V E C O M M I T T E E .

Rev. ARTEMAS B. MUZZEY,	}	<i>Directors.</i>
" GEORGE E. ELLIS,		
" NATHANIEL HALL,		

Rev. CHARLES BRIGGS, *General Secretary.*

" SAMUEL K. LOTHROP, *Assistant Secretary.*

HENRY P. FAIRBANKS, Esq. *Treasurer.*

Agreeably to the 10th Article of the Constitution, the following gentlemen were then chosen COUNCILLORS of the American Unitarian Association.

Francis Alger, Esq.	Geo. R. Noyes, D. D.
William T. Andrews, Esq.	Rev. Samuel Osgood,
R. W. Bailey, Esq.	John Owen, Esq.
Isaiah Bangs, Esq.	Francis Parkman, D. D.
N. A. Barrett, Esq.	Rev. Ephraim Peabody,
Rev. Samuel Barrett,	Hon. Jonathan Phillips,
Rev. Andrew Bigelow,	Hon. Stephen C. Phillips,
Alden Bradford, Esq.	Rev. J. Pierpont,
William Brigham, Esq.	John Prentiss, Esq.
E. Cobb, Esq.	L. G. Pray, Esq.
C. K. Dillaway, Esq.	Wm. Pomroy, Esq.
Hon. S. Fairbanks,	Rev. George Putnam,
Rev. F. A. Farley,	Henry Rice, Esq.
Hon. Albert Fearing,	Rev. C. Robbins,
Dr. J. F. Flagg,	John G. Rogers, Esq.
C. Francis, D. D.	Henry B. Rogers, Esq.
Rev. Ezra S. Gannett,	Benjamin Seaver, Esq.
Rev. F. W. P. Greenwood,	W. R. Sumner, Esq.
S. Greele, Esq.	Rev. C. Stetson,
Rev. James D. Green,	Hon. R. Sullivan,
Rev. E. B. Hall,	Robert G. Shaw, Esq.
Rev. Alonzo Hill,	Rev. Moses G. Thomas,
James Kendall, D. D.	Rev. J. W. Thompson,
Alvan Lamson, D. D.	James Walker, D. D.
John Lamson, Esq.	Henry Ware, Jr. D. D.
Peter Mackintosh, Esq.	Rev. Jason Whitman,
Samuel May, Esq.	Hon. Sidney Willard,
Rev. Henry A. Miles,	Rev. A. Young.
Rev. J. H. Morison,	

At half past seven o'clock the Association proceeded to the Federal Street Church to attend the public exercises of the occasion. Prayers were offered by Rev. Mr. Hosmer, of Buffalo. After which the Report of the Executive Committee was read by the General Secretary.

EIGHTEENTH ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE.

WE have now assembled on the Eighteenth Anniversary of this Association. We have met as Christian brethren and friends; — have come from different parts of the country, to strengthen the bonds of union and sympathy, — to encourage each other's hearts, and excite one another to increased fidelity and renewed exertions in carrying forward the great work in which we are engaged.

For some time after the Association was formed, its progress was slow. Its means of usefulness were comparatively limited; and it met with many discouragements. But as its principles and operations became more known, it gained in public favor; and is now receiving encouragement and support from a large portion of the denomination. It has, we believe, fully answered the expectations of its early friends. It has aided the cause of religious freedom; — checked the progress of unbelief, irreligion and sin; — sent the light and hopes

of the Gospel into the dark parts of our land ; and done much to enlighten and bless, to sanctify and save our fellow-beings. A review of the past year affords encouragement, and inspires hope. We have sent abroad our publications and our missionaries ; and done what we could to meet the religious wants of our brethren — “ to diffuse the knowledge and promote the interests of pure Christianity throughout the country.” A missionary spirit has been awakened in our churches ; we have done more for the support of Christian institutions ; and we see throughout the denomination new signs of spiritual life, and a deeper interest in religion.

The labors of the Secretary have, in a great measure, been devoted to an extensive correspondence ; to the Tract Department ; to procuring a supply for vacant parishes ; and to delivering addresses in behalf of the Association. He has, too, as far as he could be spared from his office, visited and preached to destitute societies in different parts of New England.

The Auxiliary Associations are generally in a flourishing condition ; and are affording the Executive Committee essential aid in their operations. They have been multiplying from year to year ; and are now established in most of our societies. Their members amount to not far from five thousand.

The number formed and re-organized the past year, is twenty. The number added to the list of life-members, is nine, making in all about four hundred.

It has been estimated that there are in the New England States from sixty to seventy destitute societies ; and that in other parts of the country, there are at least fifty places where assistance is needed, — where missionaries

are loudly called for, and where societies are struggling hard to support the institutions of religion. From a large proportion of such societies and places, we have received pressing applications for aid. We have deeply sympathized with our brethren, who are thus deprived of Christian privileges ; and have often lamented that, from our limited means, we could do no more towards relieving their wants.

We have afforded aid, during the year, directly and through our missionaries, to twenty-seven destitute societies—leaving a large number, for the present unaided. We hope, however, before long, to assist those whose wants are peculiarly pressing.

The number of missionaries employed by us the past year, is twenty. A large proportion of them, however, preached for short periods ; and several only for single Sabbaths. It gives us pleasure to state that the blessing of Providence has attended their labors. Many have been interested in their preaching, and become regular attendants on public worship, who for years had neglected the institutions of religion ; and many, from a state of indifference and coldness, have been awakened to new spiritual life. Had we the men and the means, we should rejoice to send out more laborers into fields which promise a rich and abundant harvest. May God bless the work ; and raise up more and yet more, who shall enter upon it in the spirit of their Master—who shall go forth, as did the first preachers, in faith, and in hope ; deeply imbued with the love of souls, and willing to spend and be spent in the holy cause.

We have published the past year from 60 to 70,000 Tracts. Between 5 and 6,000 have been received

monthly by the Auxiliary Associations and annual subscribers; and many have been sent abroad for gratuitous distribution. We have had applications for them from almost every part of the country. But they have been particularly called for from places where new societies have been recently formed, and a spirit of religious inquiry is awake;—as Albany, Rochester, and Seneca Falls, N. Y.; Southington, Ct; Geneva, Rockford, Warsaw, &c. in Illinois; Milwaukie, W. T.; Montreal, and other places.

A portion of the Tracts have been of a doctrinal character. This the Committee deemed to be important, because in many parts of the country our views are but little understood, and grossly misrepresented; strong prejudices exist against us; and we are not unfrequently denied the Christian name and Christian privileges. As a proof of this, we might quote from more than half of the numerous letters received by the Secretary.

A highly esteemed clergyman in one of the South-western States, who had been a popular preacher in another denomination, but from honest convictions, after learnedly and prayerfully examining the Scriptures, embraced our views, and is now preaching them with great power and success, writes thus, respecting the treatment he has received on account of his religious opinions.

“ I have suffered in property, in feeling, in fame, and in prospects; but I am thankful, upon reviewing the last few years, that though I have suffered much, even many and great hardships; though my tears have often flowed in the silence of the night, and my heart bled over the wickedness and cruelty of men, yet I have much reason to rejoice and be glad before my heavenly Father. I have

sustained myself against my adversaries, and have experienced joy in the belief of the truth.

“There are some precious souls, some pure hearts, and single minds, who have already made themselves the champions and martyrs of the cause of religious freedom and rational religion in this remote section. Some, whose names might be written alongside with the suffering worthies of other days and other climes. They would not desire, however, to be brought before the public, for their witness is on high, and their record with their God; and they look to the heavens for their consolation.”

As another proof that tracts explanatory of our views are yet needed, we will make a short extract from a sermon of Rev. C. R. Smith, published at Chicago, Ill., entitled, “Ruining Souls.”

“Blood will be found dripping from the fingers of the Unitarian minister. There is no other way to heaven but through Jesus Christ; but Unitarianism robs the world of its Saviour, and thus destroys its last ray of hope. Cruel men, who, under the garb of piety, are striving to brake the rock, which is alone sufficient to buffet the storms of the wrath of God. Unitarianism true, and the waves of the wrath of God would break over this world, and sink it in eternal despair.”

We propose in our publications in future, and we hope the clergy will do the same in their preaching, to be more affirmative in stating the doctrines of Christianity. We have dealt in negations long enough. It is time now to give more positive views of those truths we so much value. They should stand out in bold relief on the printed page, and be proclaimed more loudly and emphatically from the pulpit; that every individual, who

reads or hears, shall be established in the faith, and able to give a reason for the hope that is in him.

Our missionaries in the West express a strong interest in that large and respectable denomination, called Christians. Their preachers read and study our books, and are so much in faith and spirit with us, that some of them are willing to labor as our missionaries. One of the more prominent of these preachers, Mr. Walworth, has been so highly recommended to us, that we have made an appropriation for him; and he will labor with us the coming year, as a travelling missionary.

In a letter to Rev. Mr. Conant, of Geneva, Ill., in reference to his becoming a "*Unitarian Missionary*," Mr. Walworth writes thus:—

"To relinquish the '*Christian*' name would add nothing to my usefulness, but would have an unfavorable effect upon the objects of *Christian union* among all liberal Christians in this country. The work of union is now well begun, and it is the wish of the Christians, (most of them,) to consummate it between themselves and the Unitarians; and nothing would more strengthen confidence and increase brotherly affection than the sympathy of Eastern Unitarians with us—struggling, as I think we are, in the same cause, and aiming at the same great truths. Can truth exist in but *one* form? Has the spirit of the Redeemer breathed only upon one name? I labor in my feeble way for the same sublime truths for which Channing labored and Ware wrote. Do we not all believe and teach that, to know Christ is to be assimilated to him? May we not, in this instance, give a practical illustration of our principles of Christian union and co-operation? It is true that we are Christian Unitari-

ans, and you are Unitarian Christians, and both, I trust, are laboring for the same object. *I* bear the reproach of being a Unitarian. I do not shrink from the name, (when properly applied) and certainly you do not decline the name 'Christian.' These are sounds. It is the principles at which we look; and in these we know there is not difference enough to prevent our mutual co-operation, and still each retain their respective standing with perfect consistency, harmony and kindness."

As to the name of our good brother, we can only say that there is none better; and do assure him that we would much sooner part with our own, dear as it is, than ask him to relinquish his.

As the Christians possess much of the spirit of those who were first called so at Antioch; as they are numerous and rapidly increasing—having ten years since, in twenty states, about one thousand churches, and one hundred thousand communicants, we hope much for the cause of religious freedom, truth, and holiness, by cultivating this friendly intercourse with them.

We have aided, during the year, in the establishment of several new societies in very important places; and a number of others are about being formed.

The Receipts of the Association, as will be seen from the Treasurer's Report, including the amount on hand at the commencement of the year, are seven thousand five hundred and eleven dollars, thirty-two cents, and the Expenditures and appropriations, seven thousand and sixty-four dollars, ninety-two cents. The missionary movement, as it has been called, or the effort to raise a certain amount of funds annually, to meet the religious wants of the denomination, we are happy to state, prom-

ises to be successful. Subscriptions were commenced, a few months since, and more than half of the proposed sum has already been raised ; and in the course of the year the full amount intended, and even more, will probably be subscribed. Great credit is due to those gentlemen in this community, who, from a deep sense of Christian duty, commenced this work. They commenced it in *faith* — faith in God, and in man. They have been untiring in their efforts to awaken a missionary spirit ; and they will not stop, nor rest, till they see the happy and glorious fruits of this truly Christian enterprise.

We hope to see in our churches more of religious action ; for this will give religious life. And that we may all have a more realizing sense of the value of the soul — that we may show our faith by our works — show by our lives and conversation that we are Christians, not in name only, but in deed and in truth — that we regard religion as emphatically the one thing needful — that we have been with Jesus and learned of him, and our whole souls are imbued with his heavenly spirit.

We are forcibly reminded, by the place and occasion, of that dispensation of Providence, which, since our last Anniversary, has taken from us one of the earliest friends and supporters of the Association ; one, who has done more for the promotion of our views of religion, than any man of the age ; to whom we are all greatly indebted for the spirituality and life-giving influence of his writings, and for much that is precious and sustaining in our hopes.

The name of Channing will long be dear to the friends of truth and humanity. His loss to our denomination, our country, and the world, seems, indeed, *irreparable*.

We could not close without paying our humble tribute of respect to the memory of that truly great and good man, whom we so much valued and loved ; who so much blessed us by his life, and instructed us in his death. May this dispensation teach us all lessons of heavenly wisdom. Let us realize that the time is short — that the night cometh — and whatever we do for the cause of truth and humanity, for the kingdom of Christ, and the salvation of men, let us do quickly.

Rev. Mr. GAGE, of Petersham, addressed the meeting as follows :

MR. PRESIDENT : — I rise to move the acceptance of that excellent Report. I congratulate the Association, on the evidence afforded by the Report, of the judicious and successful manner, in which the interests of our faith have been watched over, under the guidance of the Executive Committee, seconded by the faithful efforts of our Secretary. We have as yet, however, seen but in part, the good fruits of our holy principles. The seed sown has taken root, and is preparing to gladden our eyes, by a richer harvest than has yet been produced. Among the topics presented in the Report, I was glad to hear the clear and decided tones, in which was urged the importance of dwelling more fully upon the positive or affirmative features of our system. There are several topics, in this relation, (to two or three of which I will allude,) which have strong claims to our attention. Our holy faith urges upon us, with great earnestness and seriousness, the cultivation of our Master's spirit ; and thus, while commending the highest quality of the Christian character, it

tends to promote a good understanding among the disciples of Christ. Did Jesus urge any duty upon his disciples, more solemnly, than that of loving one another? Is there any declaration, in the New Testament, more emphatic, than that, by which we are told, if any man have not the spirit of Christ he is none of his? And has any single circumstance been productive of more evil to the Church, or religion, than those discords and bitter contentions, which have arisen from the want of the spirit of Christ. It is good to labor to give efficacy to the sentiment, that the true struggle among Christians should be with ignorance and sin, and not with those, whose aim and endeavor it is, to discover and walk in that path, which leads through faith, duty and self-denial, on earth, to the rest and peace of Heaven. When the correctness of this sentiment (a vital element of our religion) shall be universally conceded and acted on, a light and glory will burst upon the Church and the world, second in brilliancy and power to that alone, which beamed from the Sun of righteousness.

I am forcibly reminded by this place, Sir, of a view of the moral capacities of our nature, which we consider important to the practical power of the Gospel upon the heart and character, and which we should, therefore, strenuously support and defend. There are views of our moral nature prevalent in the Church, against which the same objection may be brought, which was urged by Cicero against the philosophy of Epicurus, that there is nothing generous, nothing noble in them. The Christian life is denominated, justly, a warfare. Every encouragement should then be held out to the Christian soldier. And the Gospel, as we interpret it, is full of such encour-

agement. A man who enters upon a contest, strong in the justice of his cause, and in the belief that success is possible, will strain every nerve, and will come off a conqueror; while he, whose energies are crippled and hopes are damped by apprehensions of defeat, will be overcome. And, Sir, if you look for the source of those enterprises, which have shed the most benignant influences upon the world, you find it in the souls of those who have recognized, in human nature, the impress of God's hand; — and who, therefore, have been strong to attempt and persevering to accomplish great objects and ends. It was a remark of one, who has been called, on high authority, the Fenelon of England, (I allude to Addison,) that, when he arose from the study of Plato or Tully, he arose a wiser and better man; but when he turned to those Theologians who inculcated degrading views of the moral capacities of human nature, his soul died within him — he lost all courage and hope. And a greater than the Fenelon of England — one to whose voice these hallowed courts have echoed, for many years — a voice now rising in the courts of Heaven, in harmony with the strains of saints and seraphs, — always inculcated the importance (to the cause of truth and virtue,) of cherishing sound views of our moral nature. This house has often borne witness, that his soul kindled into angelic power, as he spake of this and kindred themes, — themes which demand an “angel's lyre, language of light — and sentiment of fire.”

It is possible, sir, that in the discussion of principles and doctrines, the interests of piety may languish. But so it need not be. Controversy, judiciously and kindly

conducted, having for its object, to elicit truth, to settle principles, leads to a directly opposite result. It furnishes the Christian soldier with approved weapons of warfare. It selects and scatters that good seed, the heavenly truth, which alone can produce good fruit. As in the natural world, the lightning flash and thunder peal precede the fruitful shower; so the heat and noise of controversy may, sometimes, be the forerunner of a purer piety and a sounder morality. What is piety? The love of God. And what so eminently fitted to awaken the pure sentiment of love in the soul, as those moral qualities, which our Theology ascribes to our heavenly Father, love blended with compassion — justice tempered by mercy? How full of inducement to a fervent piety is our faith! Is it not, in every thing, fitted to awaken in our souls a true Christian zeal and devotion? Do not its great themes appeal to us in solemn tones of remonstrance and rebuke for our sins? Are we not taught by it, that a righteous retribution awaits us beyond the grave? And that a life of piety and virtue forms the best possible preparation for a death of peace and a hope full of immortality?

We need, positively, to insist upon the great principle of righteousness as the end and aim of the Gospel. If we rest our hopes of acceptance with God, upon our verbal assent to articles of faith, we may meet the dread rebuke — Why call ye me Lord, Lord, and do not the things which I say? The desert is beneath the warm influences of the sun — it drinks in the refreshing rains — but the beauties of vegetation — the mature and yellow harvests greet not there the beholder's eye. So that religion

is vain, which is not crowned by practical righteousness, shedding a fruitful influence over the whole path of life.

What we have this day witnessed in another place, shows that we believe that the social element of our nature may be made conducive to the furtherance of pure and undefiled religion. Coming to this city of our annual solemnities, from our various fields of labor and care, the reception given us, so full of kindness and sympathy, has strengthened and warmed our hearts. And are we not brethren, in the most sacred sense — devoted to the most holy cause, that ever awakened the anxieties, or called forth the prayers of the human soul? Are not the marks of a common parentage — the seal of the same adoption upon our spirits? Do not common dangers lurk in our souls, and lie in ambush around our paths? Do not similar duties claim our attention? Are not our thoughts aspiring to the same heaven?

The pure Gospel of Christ is committed to our trust. Souls, hungering and thirsting, are beseeching us to point them to the bread that came down from heaven, that they may eat and live, — to the living water, that they may drink and thirst no more. Let us thank God, as with one heart, that our faith is full of truth and purity. Let us remember, that we are bound to adorn it, by lives of piety, usefulness and virtue. And in our separate fields of labor, may we be encouraged ever by the hope of God's blessing; and by the belief — which we have so much reason to cherish, — that we have the sympathies and prayers of our brethren, for our fidelity and final triumph. And, as we unbuckle our armor and retire from the warfare, may we hear the voice of God coming to us, through the hopes of our faith,

**" Servants of God, well done !
Rest from your loved employ ;
The battle fought, the victory won ;
Enter your Master's joy."**

Rev. S. D. Robbins, of Chelsea, rose and thus addressed the Association :

MR. PRESIDENT, — I rise, Sir, to second the motion for the acceptance of the Report, which I have listened to with deep emotion. Especially do I sympathize in the tribute of respect therein paid to the character of Dr. Channing, and in this house, Sir, I may be allowed to refer to my first interview with that great and good prophet, who has gone up unto his glory from the bosom of the Church, and the heart and hope of the world. Nine years ago, Sir, I remember well, the first time that I stood in that pulpit, from which, with holy eloquence, that honored and beloved disciple was wont to defend the cause of truth and love. I came as a simple village pastor ; it was my earliest effort in a metropolitan pulpit. With humility and a childlike trembling, I beheld myself rising to address a multitudinous assembly, who had thronged the house of prayer, to hear the word of the good and the gifted father, whose departure has knit together, in the family affection of sorrows, our whole people. I can never forget the earnest interest with which he turned round to me, as I was waiting for him to preach, and said to me, as I hesitated in the choice of my discourse, " Take either of your sermons ; they are all good enough, if you will speak out your whole heart." The discourse I chose was on the causes and remedy of spiritual indifference, and after the service he spoke with

so much kindness to me, and cheered me so cordially on my way, that I have ever felt the influence of his words as one of the greatest blessings of my clerical life.

I have listened with gratitude to the many illusions which have been made to his memory to-day, and have heard and read his eulogies with sincerest satisfaction. It were enough to immortalize Unitarian Christianity, that it hath given to the world the character of Dr. Channing. He was the world's, but in a dearer sense he was ours; and now he has passed up into that heaven so often pourtrayed by him, as the home of humanity made perfect, — may his mantle rest on us all. It belongs to us to eulogize him by our lives, by carrying out the great principles which he so loved, and taught so well. The great problem of the present age is the application of Christianity to society. It was for this great work that the last hours and efforts of Dr. Channing were spent, and if we would honor him with an honor which his devoted spirit would accept, we must go forth and work as he worked for the salvation of humanity, and lay down our lives for the brethren, lift the degraded out of their ruin, and hold them up to the smiles of their Creator and their Father. The time has come when the recuperative energy of Unitarianism is to march forth to the work, — all the great questions which relate to man must be met, and they can be met by the spirit of our faith, as they can be met by no other redeeming power. This is sufficient to reach all the great momentous moving interests of the day, — the question of labor, of property, of liberty, of holiness, and of love, — they are all answered by the great doctrines which unite us, as they are answered by no other creed in Christendom. Brothers and friends,

the axe has laid long enough idle, at the root of the trees ; let us take it up and wield it well.

Rev. Mr. PARKMAN, of Dover, N. H., then addressed the meeting.

I am glad to learn from the Report, and from other quarters, that there are many evidences of a new degree of zeal and spiritual life springing up in our denomination. I believe we need still more of these. I am not afraid of the charge of imitation, if new modes of increasing a religious interest in our body, are found adapted to that end. There may be much in the warmth and earnestness which others exhibit, which it may be well for us to imitate.

There is one tendency, however, it appears to me, which runs through most of the religions of the day, which I trust we shall avoid. The great want of the age is a more benevolent, a more philanthropic spirit. I fear that the absence of this, in many of the great religious bodies in this country, is perfectly compatible with much religious zeal, and with an earnest missionary spirit. To illustrate what I mean, (and the illustration will have pertinency, inasmuch as this Association, as a missionary body, may be called, as it has recently been, in the case of Savannah, to afford aid to feeble societies in the slaveholding states.) Imagine a run-away slave—the representative of his class—in New York or Boston during our great religious anniversaries. He has heard it said that the religion of the country is destined to overthrow all social abuses, and among them slavery. He enters a church, he finds there assembled the Baptist Association.

He hears a great deal said about the need of more religious interest and influence. Much, too, of the importance of sending missionaries into the destitute portions of our country at the West and South. What hope does this convey to his ear, in its bearing upon the condition of those whom "the Gospel is one day to set free."

The man who is most zealous in supporting the project of sending missionaries to the South, is the very one perhaps who wrote the last able defence of slavery as a Bible institution — he addresses a body in part composed of slaveholders, and of others who are in full fellowship with them.

He turns away sadly from these, and follows the crowd into the Methodist meeting-house. Here, too, he hears a similar strain of remark. What zeal, what warmth does he witness? How much influence must the great religious body here assembled have upon their pious brethren at the South, who hold his brethren in bonds? But can he gather much encouragement from all that he listens to, when he remembers that this very body has endorsed one of the vilest parts of the legal system of the slaveholder, viz., the principle that the testimony of a colored man shall not be received in a court of justice, by actually adopting it into their own church judicatories.

He goes to the annual meeting of one of the great orthodox associations — to hear tidings of great revivals which have swept through the land. He calls to mind how the master, from whose tyranny he fled, was a subject of one of these revivals. It would not be strange if the very individual who is to preach the annual discourse were one who owned several of the members of his own church. I might pursue with him the examination, how

far the religion of the country has a bearing upon the hopes of the slave, into further details, with a similar result.

How far are we — we, who have praised so much the departed Channing, for his boldness and fidelity to great principles ; we, who have written on our banner, Liberty, Holiness, Love — how far are we in danger of imitating this guilty indifference towards this great moral question, while we strive to imbue our hearts with more of religious warmth and zeal ?

This is called a religious land. Nowhere has the Church so much influence. Nowhere are there so many religious meetings — and in no land of similar light, are there greater social wrongs existing.

I read an account recently of the visit of a celebrated revivalist preacher to a Southern city. On a particular day, it was remarked, he had never been more earnest, more “evangelical.” Crowds came forward to the anxious seats. In his pocket, all the while, was a pair of handcuffs intended for the poor girl, whom he was to carry back, on the morrow, to the Southern prison-house.

Is there not shadowed forth, in this preacher of that Gospel which enjoins justice and love towards all — the attitude of the American Church towards the claims of the oppressed — crying for more of warmth and zeal, and of missionary spirit, getting up revivals, — while the slave groans on — his oppressor unrebuked. Are not the same false views of religion alluded to in our Saviour’s parable ? Humanity, in the person of the slave, “stripped” of everything, save the ability to suffer and to *work* ; — lies bleeding — the Christian priest passes on ; he is on

his way to a great missionary meeting, or to one at which they are to consider the wants of his denomination, or he is going to preach the Gospel ; and what has *that* to do with such as he ?

The Levite is an anxious inquirer — lost in thought while pondering the question, How shall I work out my own salvation ? He, too, would hardly believe that the Gospel was preached, if it did not address exclusively the selfish principle of his nature. Let us seek for zeal and for earnestness, whether the measures to be employed are old or new ; but heaven deliver us from that spurious piety, which, while it is full of these, turns its back on human suffering.

Let us, we, who have said so much, and truly too, of the influence we have exerted in staying the progress of infidelity — remember, that there is an evil spirit moving to and fro in the community, — which scoffs at things we call holy, which cannot be exorcised by good words — or by even well-grounded pretension to zeal and earnestness. It hears these from all quarters, and asks none the less, Can that be Christianity which never utters its protest against slavery and war, and other forms of social injustice and violence ?

But what can we do ? I answer, slavery, like everything else which is clearly wrong, must be done away by public sentiment, in which the religious element must have an important influence. We are small in numbers, but we surely have some influence on public opinion. What a mark on the world's history have the small body of " Friends " left, chiefly because of the ground they have always taken in respect to the great moral questions of their time.

We cannot use the same means of influence, which some churches of other denominations have employed, whose ties of connection with Southern churches are much stronger than those which connect us to them, and more especially whose views in respect to the Lord's Supper differ from ours — but we can do what I will now venture to propose in the form of a resolution.

He then offered the following resolution: —

Resolved, — That the Executive Committee, whenever affording aid to a society in the slaveholding portion of our country, be directed to accompany such aid with a solemn protest against the sin of slavery — and that they employ no preacher, who they have reason to suppose will defend that institution.

After some very interesting remarks by JOHN C. PARK, Esq., which, we regret, could not be furnished for publication, Rev. Mr. ARNOLD addressed the meeting as follows:

MR. PRESIDENT, — I know not that I do well, or that I venture not too far, in attempting to speak, without preparation, before an audience to which I am almost entirely a stranger; but really, Sir, I could not resist the promptings of the Spirit. Coming from a State, where I am the only clerical representative of our faith, — the land of the Edwardses and the Dwights, where Calvinism has luxuriated for ages, and where, at present, misbelief and no-belief, indifference and bigotry strike churches and individuals with a mortal paralysis; and meeting here so many sympathizing friends, and hearing so many encouraging words, I should do violence to the

feelings of my heart, did I not give utterance to the fullness of its emotions.

I do not rise, Sir, to speak with reference to any particular part of that very excellent Report, which we have just heard, but to offer a few remarks on the spirit which pervades *all* its parts. Sir, it is the spirit of hope. It speaks great and encouraging things for the cause of renovated Christianity, which should make us glad. It opens to our faith a future ; — a future baptized in rainbows, and bright with the radiance of heaven. But, Mr. President, there are other voices, besides those which rise ever and ever more earnestly from the bosom of our own churches, and which are concentrated in the one voice of that Report. There are voices with the world without, on every hill, and in every vale, in town, country and city, which speak hopefully to us.

I was present, this morning, at the annual meeting of the Mass. Prison Discipline Society, and heard there, also, a loud voice of hope. When I looked around over the immense assembly, and saw how sincere, and deep, and universal was the pity felt for even the miserable victims of crime, I confess my bosom glowed with new and brighter hopes, and my heart throbbed with a truer and warmer sympathy. And in those eyes beaming with mercy, and countenances eloquent with pity, one might hail the aurora of a happier day, which is about to rise upon the human race. And when I contrasted the present with the past ; — the wide and active charities and humane institutions, and philanthropic associations of these modern times, with the cool barbarities, and legalized injustice, and crushing despotisms of former periods, I felt, in common with thousands of others, that

humanity *was going* forward, that the golden hours were coming, and that Saturn and Astrea would, in very deed, descend to our earth with celestial gifts, and thus realize the beautiful myth of the old poets.

But one may ask : — What has all this to do with that Report ? — with the objects of this meeting ? — with the cause of liberal Christianity ? Precisely this. All these philanthropic movements for which the present times are so remarkable, indicate that a great idea is struggling in the heart of society, demanding a more worthy development in all the forms of religion and life. They teach us that the spirit, the life, the hopes of the present age are far in advance of its theology. The spirit which presides over the operations of the Prison Discipline Society, so diligent, so unwearied in seeking new methods by which society may punish crime, and yet be merciful to its victim, stands in direct opposition to the idea of the creeds of probably three-fourths of the members of that Association. All these associations, though many of them may be premature and ill-conducted ; — all these innumerable voices, that rise from world conventions, chartist assemblies, Washingtonian gatherings, though many of them be as stern as the tempest, and rude as the storm-lashed sea, proceed from the same spirit. They teach us, if we will so have it, that the world is ready to recognize these two ideas, viz. — that man and society are destined to advance unceasingly to the higher and better ; and, that the human soul is, as Christianity asserts, God-created and God-preserved ; and, though sunk in the deepest pollution and degradation of sin and ignorance, is worth laboring for ; aye, and dying for !

Now what I wish to say, is, that our exposition of

Christianity is the only existing religion, which gives an expression to this spirit, — it is the only one, which responds to the ideal of the age. This, Sir, is a great question, and deserves to be well considered by us. Every modern sect founds its theory of religion, upon the assumption that it has fully comprehended the immense idea of Christianity ; — that it *can*, with a glance, take in the whole thought of the Saviour. But such assumptions degrade the Gospel. So full, so complete, so absolute is the Christian revelation, that it stretches down through *all time*. It is a fountain of living water, ever welling up with increased power and freshness. The ages, as they roll on, evolve new truths, and sublime views from that astonishing record. The Christ is *not* sleeping the death-slumber in the tomb of the past, sealed up by authority, and guarded by armed sentinels. He *LIVES*, and *teaches* in the midst of humanity! Millions of pious souls recognize, in the public charities, and benevolent associations of the times, the pulsations of his great heart, and millions of arms move by the inspiration of his mighty Spirit. In each age, he points society to a nobler elevation, to be won ; the earnest soul, to a loftier ideal of perfection, to be realized. Now every sect, which embodies its own imperfect conceptions of the Gospel in a creed, and asserts that creed to be a true expression of the mind of Christ, — a rule which shall bind all the future in matters of faith, does by this very act, virtually deny the divineness and completeness of the Christian religion, and preclude the very possibility of advancement. This is the vice of all present theologies. And yet, among all blasphemies against the spirit of truth, is there none so damning, as this very attempt to

chain Christianity to the insignificant circle described by human formularies.

It is the glory of Unitarianism, that it accepts this fact of progress, and is in sympathy with the advancing movements of the day. It lays no fetter on the soul. When asked for its creed, it presents no human document, but points to the life and teachings of the Son of God. It accepts the revelation of Jesus, as the highest, holiest, and completest manifestation of divine love ; yet it leaves the *manner* of approach to the Father of Spirits open and free to each individual mind. It thus sympathises with the wants of the soul ; — it leaves room for progress.

Nor is our faith less distinct, in its utterance of that other sentiment, which breathes in all the movements of modern society ; — *the measureless worth of the immortal soul*. It has ever frowned indignantly on all low and degrading views of human nature. Ever has it looked with a jealous eye upon every small estimate of the human faculties. It is not, indeed, blind to the actual vices of man or society. It sees and mourns over the vast depravity into which man too often plunges himself, but beneath all this deep corruption, these debased affections, withered sympathies, paralyzed powers, it discovers the germs of a better life ; — a moral principle, which, if properly developed, will exalt him to the dignity of a seraph.

Unitarianism is, therefore, the truest expression of that Spirit which now inspires every department of life ; — religion, science, industry, the arts ; — it is the faithfulest interpretation this century is destined to witness, of the Gospel of our Lord and Saviour. And, although the number of its nominal disciples is by no means large, its

creed is writ on the brow of all modern literature; — is proclaimed by the voice of the ages. The fires which burn upon its altars, are kindled at the beams of the star of Bethlehem. Sympathizing thus with the deepest thought and life of the times, it is capable of putting forth an influence, wide as the circle of Christendom.

And what, Sir, are the duties and obligations, which these facts impose upon us? The first fruits of the harvest; the first to comprehend the idea of the age, our office is that of apostles; and this imposes upon us painful, yet high and holy obligations. We are not only to destroy, but create; clear away the rubbish of error, but also to develope truth, and bring man back to faith, love, holiness. The Land of Promise is before us; but we must subdue it. Yet, when we shall have destroyed the Amalekites, and driven out the giant progeny of Anak, our labor will not be done. It shall still be our work, to raise on Zion the temple of a more spiritual and living worship; to kindle anew the *heaven-fire*, on the altar of the One God!

I listened, Sir, with great pleasure, to the earnest and eloquent words of our lay brother, (Mr. Park,) who preceded me. Most cordially do I respond to the general spirit of his remarks; yet one thing he said, which I cannot approve, — nay, which I very much disapprove. And the feelings in which that remark originated, is the chief error of our denomination, — the greatest, and nearly the only evil we have to contend with. I mean the fear, which prevails so extensively amongst us, of sectarianism. Sir, are we not Unitarians? — and is not this a meeting of the Unitarian Association? Yet our brother pronounced the word apparently with a most painful re-

luctance, and with an apology for its use, as though it were the profanest of terms. I do not and *cannot* approve this feeling. I love the pure and simple faith of the Gospel, and glory in the name of Unitarian. If we believe our doctrines to be "the faith once delivered to the saints," it is our duty to preserve those doctrines; — to labor for their diffusion in the world. We should give to our faith a strong body, — an efficient organization, in other words, a CHURCH. We should consolidate our scattered strength, — create a spirit of sect, — blend all our separate and independent communions together in one Church. And this we may do without violating one principle of liberality. We may be true to ourselves, and yet exercise Christian charity towards others. With us, Congregationalism has achieved its end, by transforming us into very Ishmaelites, bound together by few ties, and having in common but few sympathies. We must leave this position, or we cannot exist. Individualism may be beautiful enough in idea, but, in practice, it has ever been, and ever will be but another name for selfishness. Already it has struck many of our churches with a mortal coldness.

By united, earnest, and unwearied efforts, we may hope to do something for the redemption of souls. Let no Unitarian flatter himself that the day of toil is past. It is not so. There are mountains of error yet to be removed. The world is yet to be redeemed from sin. A deep and mournful voice rises from the very depths of society, calling to us for help. There are multitudes whom no faith but ours can reach. There are thousands, of the gentle and timid, who have fallen into darkness and doubt; — there are tens of thousands of strong spirits, who are

plunged into the dark abysses of unbelief. These must be redeemed, and if redeemed, must be redeemed by us. And what will be our fate, if we shrink from bearing and uttering the God's-message, committed to our charge? — if we flee from the labor to which the spirit of the age calls us? — to which the Saviour hath appointed us? Will not that spirit cast us out, and trample us down as unprofitable servants? Will not Jesus deny us before the Father?

W. H. CHANNING, of New York, rose and said, — We must all sympathize in the earnest feeling which dictated the words of the last speaker. It is refreshing to hear laymen, warm from the struggles and temptations of actual life, bearing their testimony to the strength and peace inspired by religion. It is a good sign of the increased vitality of all denominations, that laymen are more and more becoming ministers of truth. But there are some tendencies in the piety now strengthening in our churches, which seem somewhat unhealthy. We are attempting to revive what our Orthodox friends have manifested in a vigor and fulness we never shall approach, and which it is desirable we should make no attempt to renew. We do not need to-day a piety of sentiment, so much as a piety of deed; not one of rapture, but of calm energy; which confesses past errors by reforms in conduct, and proved its increasing prayer by fidelity. We need to-day the worship of joy, not the worship of sorrow; — of joy in the conscious presence of infinite goodness, truth, and power, through nature, society and the soul forever renewing us; — of joy which, while thankful, hopes for more perfect fulfilment of divine order, and feels that the

worst sin is fear. Let us have a worship of deeds. The church we need is the church of Humanity, where the ministering priest is Love, and disinterestedness the daily sacrifice. We need that the church should be wedded with society, in indissoluble union. They have been too long divorced; and by the separation religion has lost its body and society its soul. Let our increased zeal for Christianity show itself in our practical applications of its principles to actual life. Our faith dies, because we do not the works it commands. Let us show our faith by our works, and new inspirations of truth and goodness will refresh us forever. What we need most is fidelity in social and individual action. We have been called a conservative body. Let us understand that the only true conservatism is growth. The great doctrine of Christ is that we should all be one; let us prove the possibility of united interests; let us solve the problem indeed here, though all the relations of capital and labor, of commerce internal and external, of justice in production, and justice in distribution, we may make society work for the individual, and the individual for society. A resolution is to be presented to-night, which will give us the opportunity to test our principles. We believe that God is the Father of all, that men are brethren, that this life is the scene of education and immortality. Let us apply this practically by our condemnation of American slavery. If we are not prepared to say, that slavery, wherever it exists, is a violation of all justice, divine and human, then is Unitarianism an empty profession.

OFFICERS

AND

COMMITTEES OF THE COUNCIL.

THE annual meeting of the Council of the Association was held June 1st, 1843, at 4 o'clock, P. M., in the Berry Street Vestry. Hon. RICHARD SULLIVAN was chosen Chairman, and Rev. ALONZO HILL, Secretary of the Council for the ensuing year.

The Chairman then nominated the following gentlemen for the several Committees.

On Finance — Hon. Stephen Fairbanks, Samuel Greele, Esq., Rev. S. K. Lothrop, Lewis G. Pray, and Samuel May, Esq'rs.

On Missions — Rev. Caleb Stetson, Rev. Dr. Parkman, Rev. A. B. Muzzey, H. B. Rogers, Esq.

On Parishes — Rev. Dr. Walker, Hon. Jona. Phillips, Rev. E. S. Gannett, Rev. Samuel Barrett, William Pomeroy, Esq.

On Tracts — C. K. Dillaway, Esq., Rev. Andrew Bigelow, Rev. E. Peabody, Rev. Convers Francis.

On the Anniversary — Rev. Alexander Young, Rev. Charles Briggs, William Brigham, Esq., Hon. Sidney Willard, Rev. Alonzo Hill.

CONSTITUTION
OF THE
AMERICAN UNITARIAN ASSOCIATION.

1. The name of this Association shall be **THE AMERICAN UNITARIAN ASSOCIATION.**

2. The object of this Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country.

3. Unitarian Christians throughout the United States shall be invited to unite and co-operate with this Association.

4. An annual subscription of one dollar shall constitute a person a member so long as such subscription shall be paid; and a subscription of thirty dollars shall constitute a person a member for life.

5. The officers shall be a President, fifteen Vice-Presidents, a General Secretary, who shall have the care of all the business and interests of the Association under the control of the Executive Committee, an Assistant Secretary, who, in case of the absence or sickness of the General Secretary, shall perform such duties of a Recording and Corresponding Secretary as may require immediate attention; a Treasurer and three Directors.

6. The Directors, Secretaries, and Treasurer shall constitute the Executive Committee, who shall meet once in each month, and shall have the direction of the funds and operations of the Association.

7. An annual meeting shall be held at such time and place as the Executive Committee shall deem advisable, of which due notice shall be given, and at which officers shall be chosen, reports be made, and any other business be transacted, which may come before the Association.

8. The Executive Committee shall have power to fill any vacancies which may occur among the officers between any two annual meetings.

9. Any amendment of this Constitution shall be proposed at one annual meeting, and may be accepted at the next anniversary, if two-thirds of the members present be in favor of such amendments.

10. There shall also be a Council of the Association consisting of not less than twenty-five, nor more than ———— members, to be nominated by the presiding officer, and chosen by a hand vote at the annual meeting, whose duty it shall be, whenever it is necessary, in conjunction with the Executive Committee, to consider and determine what further measures may be taken to increase the usefulness of the Association, by what means they may be carried into execution, and in what manner funds can be provided for the purpose. The Council shall hold a stated annual meeting on the Thursday succeeding the annual meeting of the Association, at four o'clock, P. M. The Executive Committee shall call special meetings whenever they shall deem it necessary, or at the request of any five members of the Council; and twelve members shall constitute a quorum. The powers of the Executive Committee with regard to all matters not acted upon by the Council are to remain the same as heretofore.

Vote passed by the Executive Committee, September 23, 1826,
as amended March, 30, 1830.

Resolved, That every member of the Association be entitled to one copy of every tract of the first and second series published by the Association during the year for which his subscription is entered.

Vote of the Executive Committee, passed January 4, 1826.

Voted, That no society be recognized as auxiliary to this Association, the terms of subscription to which are less than those required in the Constitution of this Association.

Vote passed by the Executive Committee, June 20, 1833.

Voted, that the 4th article of the Constitution be so construed, that any one who shall pay thirty dollars for the General Agency of the American Unitarian Association, either at once, or by annual instalments within five years, shall be considered a life member.

CLERGYMEN MEMBERS FOR LIFE.

The following Clergymen have been made members for life of the American Unitarian Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

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TRACTS

OF

THE AMERICAN UNITARIAN

ASSOCIATION.

FIRST SERIES.....VOL. XVI.

CONTAINING NUMBERS CLXXX. TO CXCI.

BOSTON:
JAMES MUNROE AND COMPANY.
134 Washington Street.
1843.

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1st Series.

No. 203.

THE
NINETEENTH REPORT
OF THE
AMERICAN UNITARIAN ASSOCIATION,
WITH THE
PROCEEDINGS
OF
THE ANNUAL MEETING,
MAY 28, 1844.



BOSTON:
JAMES MUNROE & CO. 134 WASHINGTON STREET.

JUNE, 1844.

Price 6 Cents.


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**I. E. BUTTS, PRINTER,**  
**SCHOOL STREET.**  
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NINETEENTH ANNIVERSARY.

THE Nineteenth Anniversary of the American Unitarian Association was celebrated on Tuesday evening, May 28th, 1844. The meeting for business was in the Berry Street Vestry, at seven o'clock, Hon. JOSEPH STORY in the chair.

The Treasurer presented a Statement of Receipts and Expenditures, which was accepted.

STATEMENT OF RECEIPTS AND EXPENDITURES OF THE AMERICAN UNITARIAN ASSOCIATION, FROM MAY 30, 1843, TO MAY 28, 1844.

RECEIPTS.

Balance in the Treasury, May 30th, 1843, as per account then rendered,	\$1361 40
From Auxillary Associations and Subscriptions, .	2730 46
“ Donations,	261 50
“ Life Members,	457 00
“ Sales of Tracts,	204 07
“ Societies and Individuals for Western Mis- sions,	199 00
“ Societies and Individuals for the relief of Churches needing aid,	3183 37

From Domestic Missionary Fund, being the amount appropriated by the Executive Board, exclusive of \$3020, subscribed to the A. U. A. received through them,	\$1088 23
" American Unitarian Association, Interest of the Permanent Fund,	700 00
	<hr/> 8828 63
	<hr/> \$10,185 03

EXPENDITURES.

For Paper, and Printing and Binding Tracts and Books for distribution,	\$1160 35
" Salary of the General Secretary one year,	1800 00
" Travelling Expenses of do.,	100 00
" Rent of Office, Tract Agency, &c.	200 00
" Incidental Expenses,	161 65
" Aid of Unitarian Society in Montreal,*	800 00
" " " " Burlington, W.T.	50 00
" " " " Hillsboro', Ill.	200 00
" " " " Chicago, "	150 00
" " " " Quincy, "	100 00
" " " " Vernon, N. Y.	100 00
" " " " Albany,* "	975 00
" " " " Southington, Ct.*	150 00
" " " " Windsor, Vt.	50 00
" " " " Manchester, N.H.*	250 00
" " " " Hampton Falls and Kensington, "	50 00
" " " " Topsham, Me.*	100 00
" " " " Calais, "	50 00
" " " " Greenfield, Ms.,	100 00
" " " " Cabotville,* "	250 00
" " " " East Lexington, "	100 00
" " " " Chelsea, "	100 00
	<hr/> 6997 00

The payments and appropriations marked thus () have been made, wholly or in part, from funds specially designated by the Donors to be applied to those places.

Paid Rev. A. H. Conant, for Missionary Services			
	in Illinois,	110	00
" "	J. Walworth, for Missionary Services		
	in Illinois,	200	00
" "	T. J. Griffiths, for Missionary Services		
	in Ohio,	100	00
" "	Benj. Parsons, for Missionary Services		
	in the Western States,	40	00
" "	Barzillai Frost, for Missionary Services		
	in the Western States,	70	00
" "	C. T. Brooks, for Missionary Services		
	in Mobile,	150	00
" "	H. Lord, for Missionary Services in		
	Montreal,	15	00
" "	F. W. Holland, for Missionary Services		
	in New York,	10	00
" "	J. P. B. Storer, " " "	100	00
" "	Mr. Van Tassell, " " "	40	00
" "	J. Bartlett, " " "	10	00
" "	S. J. May, " " "	20	00
" "	F. D. Huntington, " " "	10	00
" "	G. W. Hosmer, " " "	20	00
" "	A. P. Peabody, for Missionary Services		
	in Vermont,	10	00
" "	W. D. Wiswall, for Missionary Services		
	in Vermont,	10	00
" "	Matthew Harding, for Missionary Ser-		
	vices in Maine,	50	00
		<hr/>	\$965 00
			<hr/>
			7962 00
			2223 08
			<hr/>
			\$10,185 08
Balance on hand,			

Ex. Ex.

HENRY P. FAIRBANKS, *Treasurer.**Boston, May 28th, 1844.*

The following sums have been appropriated by the Executive Committee, but not yet drawn from the Treasury, viz. :

For Aid of Unitarian Society in Southington, Ct. .	100 00
“ “ Augusta, Me. .	75 00
“ “ Saco, Me. .	50 00
“ “ Standish, Me. .	75 00
“ “ Manchester, N.H. .	100 00
“ “ Windsor, Vt. .	50 00
“ “ Lincoln, Mass. .	50 00
“ “ Sudbury, “ .	50 00
“ “ Dennis, “ .	50 00
“ “ South Natick, “ .	100 00
“ “ East Lexington, “ .	50 00
“ “ Cabotville, Mass.* .	266 00
“ “ Albany, N. Y. .	200 00
“ “ Syracuse,* “ .	167 00
“ “ Rockford, Ill.* .	233 37
“ “ Chicago, “ .	75 00
“ “ Geneva,* “ .	250 00
“ “ Milwaukee, W.T.* .	167 00

To Rev. John Walworth, for Missionary Services
in Illinois, 100 00

For Missionary Services in Towns on Connecticut
River, : 100 00

For Aid of Theological Education in the West, . 100 00

—————\$2408 37

BOSTON, JUNE 4, 1844. The undersigned have examined the above accounts, and find the same to be correctly cast and properly vouched.

THOMAS TARBELL, }
HENRY LORING, } *Auditors.*

The following officers for the ensuing year were then chosen.

OFFICERS
OF THE
AMERICAN UNITARIAN ASSOCIATION.
1844—45.

P R E S I D E N T .

HON. JOSEPH STORY, LL. D., Mass.

V I C E P R E S I D E N T S .

HON. JOSEPH LYMAN, Mass.

“ CHARLES H. ATHERTON, N. H.

“ STEPHEN LONGFELLOW, Me.

HENRY WHEATON, Esq., N. Y.

JAMES TAYLOR, Esq., Penn.

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“ SAMUEL HOAR, “

“ RICHARD SULLIVAN, “

“ LEMUEL H. ARNOLD, R. I.

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“ JOHN FAIRFIELD, Me.

“ JAMES M. WAYNE, Ga.

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“ GEORGE E. ELLIS, } *Directors.*

“ NATHANIEL HALL, }

“ CHARLES BRIGGS, *General Secretary.*

“ SAMUEL K. LOTHROP, *Assistant Secretary.*

HENRY P. FAIRBANKS, Esq., *Treasurer.*

The following gentlemen were chosen COUNCILLORS of the Association.

Francis Alger, Esq.
William T. Andrews, Esq.
R. W. Bailey, Esq.
Isaiah Bangs, Esq.
N. A. Barrett, Esq.
Rev. Samuel Barrett,
Rev. Andrew Bigelow,
William Brigham, Esq.
E. Cobb, Esq.
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Benjamin Seaver, Esq.
W. R. Sumner, Esq.
Rev. C. Stetson,
Hon. R. Sullivan,
Robert G. Shaw, Esq.
Rev. Moses G. Thomas,
Rev. J. W. Thompson,
James Walker, D. D.
Rev. Jason Whitman,
Hon. Sidney Willard,
Rev. A. Young.

An amendment to the 5th Article of the Constitution, requiring five instead of three Directors, two of whom shall be Laymen, was offered by Rev. Mr. Farley, of Brooklyn, N. Y.

A Resolution was offered by Rev. Mr. May, of Leicester, referring to the course pursued by a Society at the South in relation to one of the Missionaries of the Association; the subject having been introduced at the last annual meeting, but no action having been taken upon it. Owing, however, to the lateness of the hour, it was voted to hold an adjourned meeting for its consideration on the following afternoon.

The public exercises of the occasion were attended, at half past seven o'clock, in the Federal Street Church. After prayers, by Rev. E. B. Hall of Providence, the Report of the Executive Committee was read by the General Secretary.

NINETEENTH ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE.

THE Executive Committee are happy to meet again the members and friends of this Association, and to present to them the Nineteenth Annual Report.

We do this with increased confidence in the truth and importance of those views of Christianity which we are laboring to disseminate, and with a stronger hope of

their success, and final triumph. And we present this, too, with a deeper sense of the obligations we are under to extend more widely the blessings of the Gospel, and do more for the salvation of men. Every year makes us more intimately acquainted with the condition and wants of the denomination, and opens a wider field of duty and usefulness.

We would acknowledge the good providence of God in all that we have been able to do the past year, for the moral improvement of our fellow beings, — for the church, for truth, and holiness. We have, indeed, done more to promote the great objects of the Association than in any previous year. And yet we have had frequent cause of regret, that our means would allow us to do no more, — that many important parts of the vineyard must be neglected, — and spiritual darkness suffered to brood over some of the fairest portions of the country.

Our modes of operation have been similar to those of past years.

The demand for our monthly publications has greatly increased. Besides supplying the associations connected with us with about sixty thousand, we have had calls for an unusual number from different parts of the country, and from England. We propose, occasionally, to publish some tracts of a cheaper kind, and of a more practical character.

Eighteen associations, auxiliary to this, have been formed and reorganized during the year. And nineteen individuals have become members for life, of the parent Association. They are the following: Miss Margaret Newman, Roxbury; Wm. C. Shaw, Esq., Baltimore; James Fowler, Esq., Westfield; Rev. Seth Chandler, Shirley;

Rev. Richard Pike, Dorchester; Rev. Henry Lambert, East Cambridge; Mrs. Elizabeth Manning, Cambridge; Mrs. Elizabeth Gould, Ashby; Rev. William P. Lunt, Quincy; Rev. J. T. Sargent, Boston; Rev. John Weiss, Watertown; Rev. Geo. W. Burnap, Baltimore; Moses Everett, Esq., Boston; Rev. Joseph Osgood, Cohasset; Rev. Joseph H. Allen, Jamaica Plain, Roxbury; J. R. Appleton, Esq., Dublin, N. H.; Mrs. Mary Clapp, and Miss Catharine Clapp, Dorchester; Ann B. Holbrook, Sterling. The whole number of members of the Association is between five and six thousand; of whom upwards of four hundred are members for life.

There are still a large number of societies, some long established, and others recently formed, which cannot support the institutions of religion without some temporary assistance. Several of our new societies require aid either in erecting their churches, or in supporting their ministers for the few first years.

Many of these are peculiarly situated, and should by all means be sustained. We have made appropriations to twenty-four, in the following places: Saco, Standish, Topsham, Augusta and Calais, Me; Hampton Falls and Manchester, N. H.; Windsor, Vt.; Cabotville, Greenfield, East Lexington, Chelsea, South Natick, Dennis, Lincoln and Sudbury, Mass.; Southington, Ct.; Albany and Vernon, N. Y.; Montreal; Hillsboro', Chicago, and Quincy, Ill.; and Burlington, Wisconsin Territory. Several of these societies are in very important places, and their members are making great efforts and sacrifices to sustain them. The most important are at Albany and Montreal. We feel a deep interest in those, who, amidst strong prejudices, and under many trials and discouragement,

ments, are laboring to build up the truth of Christ, to erect churches in which they can worship the Father according to the dictates of their consciences, and more profitably than in other churches. But we feel, if possible, a deeper interest in those, who are comparatively destitute of the means of religion, — who are far away from the good institutions and hallowed places of their earlier years, — who have no church, no preacher, no Sabbath school, — we had almost said no Sabbath ; and but little to remind them that they are in a Christian country.

We have, therefore, attached great importance to missionary labors ; and have done what we could through our missionaries to meet the wants of such.

We have employed, the past year, in different parts of the country, and for longer and shorter periods, seventeen missionaries.

A correspondent in Illinois, Mr. Fuller, thus describes a meeting which he and one of our missionaries conducted : “ Upon the evening of the first day, we were made welcome to the cabin of a worthy Christian brother. It was deemed advisable to hold a meeting ; and though no previous notice had been given, and the population was scattered, the news of our arrival soon assembled thirty persons. So rarely do many of our friends in these sparse settlements hear the Gospel, that no little satisfaction attends the arrival of one willing to preach. Indeed, there are many inquiring, free spirits, who long for religion, pure and undefiled, who will not listen to those fettered with a creed, or preaching Calvinistic dogmas ; men who are longing to hear our views, and ready to embrace our reasonable faith. Several were there, who remarked that

for *six years* they had attended *no religious meeting whatever*; who, weary of mysteries and the errors of professed friends of Jesus, had almost been tempted to believe there was no reality in religious hope. I am firmly of the opinion, that nothing so surely saves men from infidelity as the hearing and reading of the truths we hold. Here, in this humble log cabin, were gathered men, anxious to hear of Christ, and learn the way of salvation."

We have employed Rev. Mr. Griffiths, of Wales, as a missionary at Palmyra and Parisville, Ohio. He preaches one half of the time in the Welch language, to a society of his own countrymen, and the other half in English to a society of Americans and Englishmen.

We have encouraging accounts of the labors of Rev. Mr. Adams, a preacher of the Christian denomination, whom we have employed as a missionary in Wisconsin Territory. His services have been very acceptable to a society at Burlington, composed of Eastern Unitarians. Rev. Mr. Conant of Geneva, Ill., is still one of our most devoted and successful missionaries. After returning from a long and fatiguing missionary tour, he speaks of the great satisfaction he derived from seeing his instructions so well received, and the doctrines he taught so highly prized. "I preached, he says, on my way, and distributed tracts, — sowed the good seed in some places heretofore unvisited by any minister of our faith. The interest which I sometimes see manifested by persons who hear our views of truth for the first time, is enough to reward me for a great deal of physical and spiritual toil."

Rev. Mr. Walworth, of the Christian denomination, has been employed by us as a travelling missionary, in Northern Illinois and Wisconsin. "During my labors

and travels, he writes, I have circulated a large number of tracts and books; and find them of great service in removing prejudice and spreading our views among the people." "I find our views peculiarly adapted to the spiritual wants of the people here. With them I have approached the thoughtless, the indifferent, and the skeptical. And by the blessing of God they proved a savor of life unto life. The wanderer has returned, the skeptical have acknowledged their faith in Christ, and the indifferent have inquired what they should do to be saved. I have beheld a growing faith in these views bringing hope and consolation to the despairing and dying." "I am sure it would be gratifying to our Eastern friends, he adds, to witness the improvement that has been made in some individuals, families, and neighborhoods, through the labors bestowed on them by the beneficence of the American Unitarian Association. And permit me through you, to present the thanks of many kind and pious hearts, in the Valley of the Rock River, to the Association. Long will its kindness be remembered with gratitude; and many prayers will go up for blessings and success upon its pious and benevolent exertions. There are many souls here hungering and thirsting for the word of life. And it is to us they look. Shall they look in vain? I have received as many as four letters in a week from the distance of from twenty-five to one hundred miles, saying, come over and help us."

To meet the growing wants of our churches, and particularly those in the West, it is important that more young men should be educated for the ministry. A Western theological school has been in contemplation for several years. It is believed by many that preachers

educated at such an institution, would be better adapted to the West. And it gives us pleasure to state, that efforts are now being made by H. J. Huidekoper, Esq., and Mr. Frederick Huidekoper, to establish a similar school at Meadville, in Western Pennsylvania; and that the names of from fifteen to twenty students have already been received. Great credit is due to those gentlemen for such a disinterested and truly Christian undertaking. We anticipate much good from it to the churches in the West; especially as it will afford the means of an improved Theological education to the preachers of that large and increasing denomination, the Christians, who are substantially with us in faith and spirit.

There has been an encouraging growth the past year in many of our societies; and a number of new ones have risen up in different parts of the country. Several might easily be gathered in Maine; and a travelling missionary is much wanted in different parts of that state. The society at Windsor, Vt., has been revived; and has now a permanent ministry. And the society at Manchester, N. H., may be considered among the established societies. Preachers are wanted in several places in Massachusetts; particularly on the Connecticut River. And two have recently been sent for by societies which have heretofore had clergymen of other denominations. The societies in this city are doing more than formerly for missionary and other objects connected with the church. The two societies in Providence, R. I., besides supporting a ministry to the poor, are doing a good deal for the mariner's church; and the members of Rev. Mr. Hall's church are about employing a missionary to preach in various parts of that state. The new society at South-

ington, Ct., has erected a commodious church, and proposes soon to settle a minister. And at Hartford an effort will be made to build a church in the course of the year. Besides the growth of our societies in the city of New York, the society at Brooklyn has greatly increased, and has recently erected one of the most beautiful churches in the United States. The society at Albany has been prospered ; and, with the aid it will doubtless receive in paying for its church, may be regarded as permanently established. The societies in Vernon, Trenton, Syracuse, Rochester, and Buffalo, are in a prosperous condition. There are many Christians of our faith in western New York ; and it is very important that a missionary should be sent there. The society at Montreal is provided with an able and devoted pastor, and is making great efforts to erect a house of worship. As this is the first Unitarian society in Canada, and promises to exert a wide influence there, it deserves the encouragement it has received here and in other parts of the country. Of the societies in Philadelphia, Baltimore, Washington, and in the Southern States we hear favorable accounts. Their condition is improving ; and they are generally regarded with more favor by other denominations. We feel a deep interest in the society at Washington. From its situation it is one of the most important in the denomination. Its members are entitled to great credit for the sacrifices they have made to sustain it ; and they deserve our sympathy and aid. Our societies in the Western States are mostly in a flourishing condition. New ones are springing up there every year. And among the places where preachers are particularly wanted, are Cleveland, Ohio ; Rockford, and Warsaw, Illinois ; Burlington, Iowa Territory ; and Munroe, Wisconsin Territory.

There is much in the condition and prospects of the denomination that is encouraging, and that calls for increased efforts in the cause of truth and holiness. There is, we believe, a steady and healthy growth of our views in this country and in Europe. And may we not hope that there is a corresponding religious growth? — that our faith is exerting its practical influences upon our hearts and lives? Besides other proofs which might be named, the spirit manifested at our public meetings, particularly at our conventions in Providence and Brooklyn, gives evidence of a deeper interest in religion, both among the clergy and laity.

We have received no letters the past year from the British and Foreign Unitarian Association; but the Rev. Mr. Muzzey, our delegate at its last annual meeting, gives us favorable accounts of its operations and prospects. We deeply sympathize with the members of that Association, and with all our transatlantic brethren, under their peculiar trials and privations; and earnestly pray that their oppressions may cease, and a brighter day dawn upon them.

The Receipts of the Association, according to the Treasurer's Report, including the amount on hand at the commencement of the year, are \$10,185.3, and the expenditures and appropriations, \$10,370.87.

The result of the Missionary movement, as will be seen by a statement presented to this meeting, is highly gratifying. We anticipate much good to the churches from efforts like this — to the churches that give as well as those that receive.

We hope, for the cause of religion, that a better spirit is prevailing among the different denominations of Chris-

tians than formerly ; — and that we among the rest are regarded with more favor by those who differ from us. And yet it often gives us pain to hear of the prejudices that still exist against us. . We are sometimes denied the Christian name, and Christian privileges.* When, alas !

* We shall be excused if we make a few brief quotations, which tell of the humiliating fact. Rev. Mr. Edgar, a Doctor of Divinity and Theological Professor, at a large meeting in Belfast, Ireland, a few months since, was loudly applauded through a long speech against Unitarians. A single quotation will show us how we were regarded by that applauding assembly. “ Who is there that needs doubt now, when the experiment has been fairly tried, that Unitarianism is only another name for infidelity, — the negation of truth, the absence of religion, the extinguisher of piety, the cold, deep, dark grave of Christianity ! We regret, bitterly, that there are a few individuals of fine *natural* feelings, and kind *natural* dispositions, who are still unhappily associated with that soul-destroying heresy ; and let us entreat and beseech them, for God’s sake, and the sake of their own souls to come out from it, and be saved.”

From a pulpit in one of the towns in Connecticut, where we have a new society, language like this is sometimes heard : “ Unitarians are as rank infidels as Tom Paine. They spurn the Bible. They have been recently laboring to inculcate the principles of Voltaire and Gibbon ; and there is not a man among them who is not at heart hostile to all true religion, virtue, and holiness.”

In one of the religious papers of this city, are the following remarks : “ For ourselves we can have but little more hope of the eternal salvation of Unitarians, who understand that system and yet adhere to it, than we have of that of the heathen. Indeed, we think the guilt of the former to be immeasurably greater than that of the latter. Our strongest desire is, that both Unitarians and the heathen may be sanctified through that atoning blood, which the former knowingly, and the latter ignorantly reject.”

In an almanac published at Montreal, the Unitarian society of that city is left out of the list of the different denominations of Christians, and put in a separate column with the Jews.

will it again be said of Christians, as it was in the primitive days of our faith, "Behold how these Christians love one another!" But we will hope that, in the coming ages of the church, the true test of discipleship will be more remembered and insisted on, and the spirit of Jesus more prevalent among his professed followers. We will do what we can, by precept and example, to hasten that period. We will strive so to live, as to show our faith by our works — show by our charity, by our lives and conversation that we have claims to that name, which is so dear to us — the name of Christian. Our faith is, indeed, precious. It is to us the truth of Christ — what God has spoken by him — the faith, and the only faith that can meet the deep wants of our souls, and bring comfort, and hope, and joy to our bosoms. And we will proclaim it — we will contend for it — we will live by it — we will die by it — and if need be, I trust, die *for* it. And if we truly live by it, it will be to us all a savor of life unto life.

The sentiments expressed in a letter of Rev. Dr. Nichols, our late and much respected President, on resigning his office, (the duties of which he feels unable to perform,) are so good and so much in accordance with our own views and feelings, that we do not hesitate to quote them. "I beg leave to say, that this resignation will not prevent me from attending the anniversary as often as may be in my power, and from doing what little I can, in common with my brethren, for our great and good cause. More great and good it has never appeared to me than it does at the present moment; nor ever, I believe, has its spirit rested with so true and deep a power in the hearts of its ministers in general, as now. Every thing is giving us to understand, that a revolution has

taken place which will be satisfied with nothing short of a liberal and generous religion, and one that shall speak with truthfulness and power to the common sensibilities of our nature. The dogmatist and the formalist are less and less capable every hour of filling the office of the evangelist. Public curiosity tires and is disgusted, almost as soon as excited, over any theological dispute, in which such men endeavor to supersede the plain and distinct impressions of the understanding. I see no proof that the community are discarding a reverence for religion ; only it must be the religion of common sense, disinterestedness, benevolence, and practical piety. May the articulate voice of this religion speak out with increasing boldness and kindness from every Unitarian pulpit. The honest and intelligent men of humble ranks, and of all ranks, are more and more calling us, in the providence of God, ' to come over to Macedonia and help them,' — to give them a rational instead of a bewildered religion, — to speak to their souls, of which there is such wide and mournful need, — and to bless their spiritual being with a living and practical faith. I hope that in the powerful fellowship of such a faith our brethren and friends may come together on the approaching venerable and pleasant season of our Anniversary ; — and that from many springs there may gush up the proofs of a moral force, rich in the best sensibilities, and the most overflowing convictions of the reality and solemnity of the truths in which we believe."*

We cannot close without referring to the frequent instances of mortality which have occurred the past year

* At the business meeting thanks were voted to Rev. Dr. Nichols, for his faithful and efficient services as President of the Association.

among our clerical brethren. We look in vain for the faces of several, who were with us on the last anniversary ; whom we valued and loved. Since the commencement of 1843, but little more than a year, eleven clergymen have, in the Providence of God, been called from their earthly labors.* We have not time to speak of them as we could wish. But we feel constrained to refer particularly to one who was among the earliest and truest friends of this Association, who, for ten years, was one of its most efficient officers, and did much to promote its best interests. The name of Ware is dear to us all — is dear to this community, and to all our churches ; which he greatly blessed in his life, and now blesses, and will long bless by the pious influence of his writings and the holy light of his example.

Rev. S. K. LOTHROP, in behalf of the Executive Committee, presented the following Resolutions for discussion during the evening :

Resolved, — That the agitations and strifes that divide and subdivide the various religious sects, that maintain an extra Scriptural authority in matters of faith, whether said authority be supposed to reside in human creeds, or hierarchies, and the evil consequences resulting therefrom, exalt and assure those great Protestant principles, by which Luther was justified, and through which he tri-

* Rev. Messrs. Swett, Simpkins, Whitney, Wells, Damon, Greenwood, Ware, Cotton, Sayward, Allen and Storer.

umphed ; which Robinson commended to the Fathers of New England, to which we claim to be faithful, but from which, all these other sects seem, in our judgment, more or less widely to depart.

Resolved, — That in our recent missionary efforts, we recognise the practical operation of Gospel principles and affections ; and that in the success of these efforts, we find encouragement to renewed exertions to fulfil our part in the execution of that great command of our Lord and Savior Jesus Christ, which permits us not to cease from our labors to diffuse the Gospel, till it is preached to every creature ; and upon these exertions, we devoutly supplicate the Divine blessing.

Resolved, — That we are gratified to learn, that notwithstanding intolerance and injustice have subjected our brethren in Great Britain and Ireland to severe trials, in which we sincerely sympathize, Unitarian sentiments are yet making gradual, healthful and steady progress in those countries, as also in France, Holland, and in Switzerland ; and that we regard this fact as uniting with much other evidence to prove that all the obstacles resulting from religious prejudices, from ecclesiastical and political powers, though they may retard, can not wholly prevent the growing prevalence of those pure and simple Gospel truths which we hold — truths which we may hope, through the influence of a liberal, intellectual Christian culture, to see more generally diffused.

Resolved, — That we bow submissive to those appointments of an all-wise Providence, whereby an unusual number of our clergy, highly honored and beloved, have been removed during the past year, from the scene of their earthly labors, to their heavenly reward ; and while we

tenderly sympathise with their bereaved families and flocks, we cherish their memories as a rich legacy of holy influences — incentives to gratitude and fidelity.

Rev. Mr. THOMPSON, of Salem, arose and addressed the meeting.

He said, — That the doctrine of “the sufficiency of the Scriptures as a rule of faith” had been alluded to by the President as a doctrine of Protestantism; but the Protestant church *as a whole* had not been true to the principle; and he was compelled to regard it as belonging particularly to that branch of the church known as Unitarian. It is one of the most agreeable as well as striking features of the Unitarian denomination, that they take their views of revealed religion directly, *at first hand*, from the Scriptures. They do not go first to the catechism, to the creed, to the church, to learn what is a truth to be believed, and to the Scriptures afterwards, to be confirmed in the views thus ascertained; but they go first to the Scriptures themselves and ask of them, as the oracles of God, what is the mind of the spirit. They acknowledge no authority as binding upon them in matters of faith, but the word of God. The traditional interpretations of that word, which are held by so many in equal reverence with the word itself, they value but little. The article of agreement adopted by different portions of the church, whether Catholic or Protestant, Episcopal or Presbyterian, they regard as checks to the freedom of

individual inquiry, as tending to shut up the Bible from general investigation, and as interposing a human and fallible authority, — human and fallible, yet powerful and decisive, — between the Scriptures and the reason and conscience of man. They do not much care, except as a matter of curiosity, what the Christian Fathers believed ; what popes, and bishops, and kings, who lived in times of intellectual and moral darkness, decreed to be doctrines of religion ; nor indeed what the Reformers of the sixteenth century, just emerging from the ignorance, and breaking the chains of Romish superstition, thought and said concerning the truths of divine revelation ; but referring directly, “to the law and the testimony,” to a written Gospel itself, they reverently inquire of that, the only sure source of religious knowledge, what Jesus himself taught, what the Apostles believed and preached, and what they would have mankind receive and do.

Now this, all must see, is a great point ; and it is a great point of difference between Unitarians and most other denominations of Christians. Will it be said that those Christians who have adopted the name of “Orthodox,” hold this principle as well as Unitarians. Much as he respected them, he must utterly deny that the fact is so. They have never practically consented to this principle. Like the Catholics, they have all, without exception, virtually rejected it. They have always manifested the greatest fear of it. Though challenged over and over again to commit their cause to it, — the cause of our common Christianity, they have steadily refused. I believe, said he, as I believe in God, they dare not do it ; and they dare not do it because they see or fear that it would be fatal to their theology. This principle then,

belongs to Unitarianism. It has been long maintained by Unitarian preachers and writers, against the strong opposition, and "the fiery darts" of their theological adversaries. "Take away your false and blinding creeds from before the minds of men," has been their most earnest cry; "let the Scriptures have a fair chance with the people; let the young, and inquirers of every age, be directed to the word of God, for correction and instruction in righteousness, for doctrine and reproof, for precept and example, for faith, and hope, and salvation." This is all we ask. But it has not been done. He had no hope that it soon would be. The creed continues to usurp the place of the Bible,—the creed first, the Bible afterwards. To him this was a most mournful fact in the history of our churches. It manifests a melancholy distrust of the human soul, of its capacity and disposition to receive the truth which God is pleased to reveal. Yet so it is. The fact, unjust as it is to man, injurious as it is to Christianity, and contrary as it is to the great fundamental principle of original Protestantism, the fact exists; it exists in the churches immediately around us; it exists generally throughout Christendom. In confirmation of this he asked, into which of the churches, called "Orthodox," a believer in Christ, of irreproachable character, could be admitted upon such a profession as the following: "I believe in the divine origin and infallible authority of the Holy Scriptures. I believe it is my duty diligently to study them, and to receive all the truth which, from time to time, they shall reveal to my mind. I believe that it is my duty to take up my cross daily and follow Christ. I believe that I shall be judged hereafter according to the principles of the Gospel; and that there-

fore it ought to be my first concern to understand those principles, and my constant care to apply them to the regulation of my heart and life. And whatever of duty is implied in this profession, I solemnly pledge myself, with the help of God, to perform." Would any of those churches receive and welcome him as a Christian brother upon such a profession simply? Not one. And why not? Because the creed is greater than the Bible; because the words which man's wisdom teacheth are felt to be *safer*, as an exponent of faith, than the inspired words of the Author and Finisher of our faith. He who would be admitted into one of those churches must be ready to say in substance, "I believe in your creed now, and I hope always to believe in it. I receive it as a true and sufficient summary of all Scripture doctrine. I promise to acknowledge as brethren all who adopt it, and to walk in love and fellowship with them, and none others." Now consider this. Consider the wrong there is in it. Consider the awful presumption there is in it. Consider how effectually it precludes an unbiassed searching of the sacred page; what a chain it fastens upon the soul to prevent its advancing into other regions of truth; and what a pledge it imposes on the conscience, never to receive as true, any doctrine not contained in the creed. Consider its bearing particularly on a young mind, just aroused to the contemplation of its condition, its duty, and its destiny; just beginning to feel the necessity of self-consecration, and to crave the light and influence of Christian truth. Such a one is brought to the door of the church. He is ignorant of the Scriptures, having never read them with attention, — never sought for wisdom in them as for hid treasure, — and, alas! cases of

this sort are very numerous. He is brought, in his youthful simplicity, in the fervor of his quickened affections, in the sincerity of a heart, now, for the first time, thirsting for the truth and panting after God, — he is brought to the church, and is there presented with a creed, which he is given to understand embodies all the essential doctrines of religion. In a solemn manner he gives his assent to it, and is taken in. He has never examined the subject at all, (for this is the case supposed, and it is by no means an unusual one,) and yet he professes to believe that certain doctrines contained in the creed are the essential doctrines of religion. On what authority? Of the Scriptures, or of his own judgment upon their teachings? No, but of the *church*, and the commandments and traditions of the church! And this is the old Catholic assumption, the very usurpation against which, as recently exhibited in the Episcopal sect, Orthodoxy is uttering her loud and mighty protest. Beautiful consistency! Comment upon it is unnecessary.

And he would confine himself to the effect of this rule upon an individual such as he had just described. He is received into the church upon the profession of his faith in the creed. He considers himself pledged, by the act of acknowledgment, to maintain the doctrines of the creed. And the consequence is, *that he can never afterwards read the word of God with a perfectly unbiassed mind.* Moreover, he is placed under the strongest temptation to pervert that word, if such a thing should be necessary, in order to vindicate and sustain the views which he has received from others, and ignorantly assented to as true. He has been deprived of his liberty as a Christian, or has voluntarily surrendered it to those who ought

to have had too much conscience and too much faith to have permitted the sacrifice. He is no longer a free man in Christ Jesus. If the Scriptures should reveal to him a better way than he has found, higher and more comforting truth, will he dare avow it, and call on his brethren to rejoice with him? Will he not, on the contrary, feel compelled to hide the treasure deep in his bosom, to keep it as a secret even from his best friends, and to put a guard on his tongue, lest, in some moment of forgetfulness it should escape from his lips? Does he not know that persecution awaits him if he speaks out; that excommunication and disgrace are the price he must pay for the utterance of the truth he feels burning within him? He *does* know it; and he is compelled to be silent. Cruel tyranny of the creed! No worse wrong; no greater obstacle to the progress of pure, primitive Christianity; no more inexcusable interference with the responsibility of individuals in matters of faith; no greater usurpation of the authority of Christ, exists in any portion of the Christian church. Against it Unitarians have ever consistently and strenuously remonstrated. Against it, he trusted in God they would continue to remonstrate, until the great doctrine of the sufficiency of the Scriptures, of the Scriptures themselves, in their own open page, in their own simple diction, in their own inexhaustible wisdom, shall be universally received as the doctrine of the Christian church; and, in the words of the resolution, "all extra Scriptural authority in matters of faith, whether that authority be supposed to reside in human creeds or hierarchies and the evil consequences resulting therefrom," shall be utterly and forever abolished.

Rev. JASON WHITMAN, of Portland, Me., said —

That talking with a Presbyterian minister, once, it was insisted that a creed was imperatively needed to preserve the union of the Church. That very week the Presbyterian church of this country was split in two, by a controversy about the meaning of its creed. He said, that every person, in joining a Church, ought to be allowed his own convictions free and undisturbed. That was his own way; he had told one, who wished to unite with his church, but stated that there was an obstacle, in his differing in opinion upon some matter, from the doctrine he had heard in the pulpit, that the Bible was open to the member as to the minister, — that the source of the Truth was a common one to both, and that the convictions of each were sacred; and, said Mr. W., “whatever others may do, I will defend you in differing from me, through thick and thin.” Laymen, he urged, should be left to go immediately to Christ; there should be none to stand between them and their Master. They can have no true interest in Christianity, unless they feel this. And this must be the ground of our prosperity. You inquire of a Romanist, (said a friend of mine who lives in Buenos Ayres,) continued Mr. W., what are his religious opinions, and he will refer you to the Priest. The Priest only undertakes to know the truth. The layman knows nothing, and he cares nothing about his religion, except to shut up his shop on the feast and fast days, and go through the forms of respect to the orders of the Church. He concluded with an expression of his joy at the new activity of our laymen, declaring that, though we have ministers, we have no priesthood, and that as brethren together, our

united and individual cry should be, — “ Lord, what wilt thou have me to do ? ”

Upon proposing the second Resolution, Hon. STEPHEN FAIRBANKS, Treasurer of the Mission fund, communicated a Report of the receipts; the sources whence they have been derived, and their distribution. Mr. F. in a very concise, but happy manner, gave an account of the mission movement, from its first inception in 1841, to the hour in which he was speaking. The original design was to raise ten thousand dollars per annum, for five consecutive years. The active operations subsequent to the organization, have been, mainly, the product of the past year, so that the year 1843 may be considered as the first financial year.

The amount collected from various societies and individuals, has exceeded a little, the sum that was at first contemplated, being ten thousand and ninety-two dollars and forty-three cents.

The collections towards the fund for the present year already received, amounts to two thousand one hundred and forty dollars.

Arrangements for carrying out the original purpose of the projectors of the mission movement, will be made at the annual meeting in June.

He said that he had found upon inquiry, that this movement had not diminished the donations to our other associations, unless that a slight falling off in one of them might be attributed to that cause.

Rev. JAMES F. CLARKE of Boston, said that, in his judgment, to be a Christian and to be a missionary, were

about one and the same thing. Holding opinions about Christianity, does not make a missionary, but to be a Christian does. We want to make Christians, not mere Unitarians. And yet, said he, I value opinions. For every earnest man must have definite conceptions, and those conceptions are opinions. But a missionary must have a higher purpose than to make proselytes to opinions. He must go, not to oppose dogmas, but to convert men to God. He must *walk right over* all these questions of dogmatic theology ; he must soar far above the whole of them. He must do more than merely deny the doctrine of the Trinity, — he must bring men to see God. He need not argue about total depravity, — but he must speak to men as sinners ; he must assure them that they *can't* serve two masters ; that they must be for Christ or against him ; and make them *feel* it. I believe that a Unitarian can do it better than another ; for he need not be diverted from his object ; he can appeal directly to the heart of every man, without having objections and questions to meet, growing out of the mysteries and difficulties, of contradictory opinions. We make a great mistake, when we aim at producing merely speculative believers.

A man is not fit to be a missionary who cannot ride over all forms. He must be ready to speak in a church or in a shed, or in a canal boat, without a hymn book, an organ or a pulpit, not to crowds only, but to a single man even, — speak too, as a clergyman, or as a layman. Indeed, every man who has faith in God and Christ, must feel bound to speak, whenever he finds men starving for the bread of life, whether minister or layman, whether ordained or not ordained. It is well to have preachers, instructed, and set apart to preach, but not to have them

constituted a *caste*. Every one should be a preacher of righteousness. If our preachers will labor to build up churches, living churches, not of brick and mortar and wood, you can raise one hundred thousand dollars a year as well as ten thousand dollars. We have great advantages, in preaching the pure Gospel. Other sects have energy, judgment, wisdom, skill, vast and powerful machinery. But their difficulty is in going straight to the soul and conscious experience of man. They are like people who should contrive a wonderful, ingenious and complicated piece of mechanism to make water run up hill. Let us apply ourselves to assisting it in its natural course, till we make the whole world to become the fertile garden of the Lord.

The following remarks were made by Rev. CHARLES BROOKS.

MR. PRESIDENT: — I have been requested to give some account of the state of liberal Christianity in France. A definite and comprehensive idea of this subject can be had only by those who have studied it. I can give you but a few facts, which may serve to guide those who wish to study the most singular religious history of modern times.

The French are a people eminently capable of religious sentiment and enthusiasm. The depths of infidelity and atheism, into which, beyond others, they have plunged, abundantly prove this. The thermometer has the exact power to rise which it has to sink. The French are nervous and intelligent, mercurial and rapid, full of mathematics and as full of poetry. They are very patient in investigation, and very fiery in action. Their religious

history has all the ups and downs of their political. I pass over all these to speak of the present time; and I am happy to say, that Christianity has begun to take hold of France. There are twenty-three Protestant societies in Paris, and such societies are also found in all parts of the kingdom. The Roman Catholic parish church, in the centre of the city of Paris, into which I saw the remains of our good La Fayette carried just ten years ago to-day, was transformed into a Protestant church about eighteen months since, and it is exactly one year since I worshipped in it with a large congregation.

Protestantism is very rapidly spreading. Infidelity, which entered in all the head of society with Voltaire, in '89, settled down, after some years, into the middling classes, and then descending below them, is now passing out at the foot. Protestantism has introduced a new and true theology. Benjamin Constant, the great Cuvier, De Gerando, Cousin, Jouffroy, Garnier, Simon, and such men, have displaced infidelity in many leading minds and enthroned Christianity in its stead. The King and his sons are supposed to be Protestants: but of this I am not sure; yet I am sure that the Duchess of Orleans, the mother of the present heir apparent to the throne, is an avowed and strenuous Protestant. M. Guizot, the real head of the government, is a Protestant, and has written in its defence. These examples among the most intellectual men in the nation are producing the happiest results. The revolution of 1830, which put the present king on the throne, put the Roman Catholic religion off. It is no longer the established religion of the State; but, Protestants are on the same footing as Catholics, and all the Protestant clergy, like the Catholic, have their salaries paid out of the national treasury.

By describing the Protestant churches of Paris, I shall describe those of the provinces; for all France is only an echo of the capital. They are divided, as we are, into sects, such as Lutherans, Calvinists, Baptists, Episcopalians, etc. Some adhere to the Augsburg Confession of Faith; some to that of Rochelle, and many to neither. The arrangements for public worship with some of them are as follows: they of the same sect have several churches belonging to their communion, and several clergymen ordained over them; and these several ministers preach alternately in each different church belonging to the communion; apportioning out the parochial duties by a similar distribution.

The freedom of inquiry, characteristic of the French, led some students to look beyond a traditional faith; and being aided by the ripe scholars of the once Calvinistic, but now Unitarian Geneva, they came to see the pure and seminal truths of Christianity. For the last ten or fifteen years, these ennobling and expansive views of religion have gradually spread among the people; till now, in the "Reformed Church of Paris," there are several of the most gifted minds who are Unitarians, though they do not allow that name, but rank themselves under the term of "Modern Orthodoxy." They established a weekly newspaper, (*Le Lien*,) and have valiantly fought for the truth as it is in Jesus; fought, I say, for, no sooner had they proclaimed their liberal views than the Calvinists rushed upon them with all the fury of French troops hot for the onset. The pastors Cuvier, Coquerell, Martin, Montoudon, Poulan, and such Christian heroes, stood firm, and all the fiery darts of the wicked could not penetrate their shield of faith. But to drop the figure and state the facts;

the Calvinists resolved to do by stratagem what they could not do by argument: they resolved that at the annual meeting of all the Protestants of France in April, 1841, at Paris, they would destroy all the liberal Christians, by a sort of spiritual St. Bartholomew's day. They formed, in silence and in secrecy, a society called, "A Society to promote the general interests of Protestantism in France." Under this captivating title they engaged at its head a weak young Peer, whom they thought would give a sort of governmental sanction to the horrid act of exclusion which they contemplated.

Among the articles in this new society was this: "that no one should become a member who did not subscribe his belief to those articles of Christian faith which had, *through all ages*, been denominated Orthodox." As the liberal Christians had just published their creed under the title of *Modern Orthodoxy*; this clause in the constitution purposely excluded them from the great body of Protestants in the kingdom! Thus, after fifty years of religious liberty, this new society aimed to establish an exclusive dogmatism; to array Protestants against Protestants, and to destroy the unity of the Church. They were willing to be brothers in Adam, but not brothers in Christ. This bull of excommunication was voted by adopting the constitution of the new society, and thereby ten or fifteen of the most learned theologians, and the most popular preachers, with all their friends, were thus publicly branded. All this I saw, sad part of which I was. It seemed to me that I had, all at once, got back to 1820. To say that this clerical meeting was an excited one, would give but a faint idea of its warmth. It as much surpassed our most fervid ones, as ours surpass the silence of a Quaker's.

It was certainly a severe trial ; threatening to be a Servetus meeting. The liberal party stood like Atlas amid the storm ; and calm in the clear sky of their own elevated Christian faith, — the lightnings flashed and the thunders rolled beneath them. Cut off now from their former associates and fellow-laborers, they could do nothing else than appeal to the Protestant Churches of the realm. Exclusiveness had triumphed in the " Pastoral Conferences," it now remained to see if it triumphed in the Churches. Their brethren had despoiled them of their rights, it now remained to see if the people consented to this destruction of their freedom. They did therefore make their solemn appeal to the whole Protestant community ; and here an unexpected triumph awaited them ; for, the sober and pious Christians of all the different denominations felt that the edict of exclusion was popish, anti-apostolic and unjust ; that it did violence to the principles which the Protestant Church had always avowed, and also caused a schism among those who had two common enemies to combat, namely, sin and the Pope. The consequence was, that many congregations sent in their emphatic refusal to join the new society ; thus, in many instances, leaving their minister as almost the sole member. A majority of all the Protestants of France disapproved of the new society, and when its authors were called upon to defend it, they found themselves floored by their opponents. In Paris there are now several churches associated, and some of their pastors are among the leaders of the new society, and some among its most efficient enemies ; and though thus differing in doctrine and feeling, they nevertheless go through the same round of churches, preaching by turn in the same pulpits, to the same station-

ary congregations. But to show you how differently the two parties are received by the people, the churches where the Calvinistic preachers officiate, are thin enough, while those where the liberal Christians preach are crowded to excess. At the beginning of each year a programme of all the services in the associated churches is published and distributed gratis among the congregations, enabling each one to know where and when each clergyman officiates. For the last two years I was obliged to go with my family half an hour and oftentimes an hour before the services commenced, in order to secure a good seat; all seats being free. The interest is anti-Laodicean; and I once saw a board partition in the church taken down, during the time between the long prayer and the sermon, in order to bring the crowd behind it within ear shot of the speaker.

The Protestant Churches of France are just now going through the same warfare of sects which divided the Unitarians and Calvinists of Boston twenty-five years ago, and with the prospect of the same happy results to pure Christianity. The most eloquent pulpit orator in France is the leader of the freedom party, and he has many supporters among the scholars and nobility. Since his avowal and defence of liberal Christianity, he has been appointed by the King to the place of public Christian instruction in one of the royal Universities of Paris, and that too in the room of the leader of the new society. The views of God, of Christ, of man and of immortality which he advocates, find a warm response from the best thinkers. They are the views which meet the present condition of society. They meet the wants of an intelligent and enthusiastic people, and they promise to be the regenerating spirit of

God to thousands and thousands of souls; and I believe Paris is more likely to become Unitarian than any city in Europe. I ask then, Christian friends, your sympathy and your prayers for these noble-hearted and self-sacrificing men who are called upon to combat constantly for their Protestant faith against the fierce assaults of the Roman Catholic legions, and at the same time to combat for their modern Orthodoxy against the more trying persecutions of their Calvinistic brethren. They look to the enlightened and liberal Christians of these free States, who have gone before them in this glorious conquest, for light and encouragement. And *how* are we to give them encouragement? Permit me to answer by repeating to you what I have often said to them.

The United States are preaching to the nations from that grand majestic text "All men are born free and equal." We are the leading Republic on this globe. All eyes in Europe are turned upon us; and one of the first men in France said to me "Sir, the success of your government frightens our Kings, and the success of your Churches frightens our Pope." In the face of the nations we are trying to work out the great problem of self-government; we therefore take the lead in the great movement of political freedom; so, Christian friends, I think, that Unitarianism from its very nature takes the lead in the religious reforms of the world. As Republicanism is the true exponent of the deep wishes of this age in politics, so liberal Christianity is the true exponent of the deeper wishes of this age in religion. The universal mind, without exactly knowing it, tends equally to both these forms of truth; and both will go together to their final conquest and dominion, or both will sink together to their common grave.

I have no conviction stronger than this, that what Republicanism will be to the *political* history of the future, Unitarianism will be to the *religious* history of that future. Can our responsibilities to this truth be placed in a stronger light? Let us, then, as the best encouragement we can give to the angel-pioneers of truth in other lands, let us this evening send our shouts of congratulation across the waters to our transatlantic brethren, by pledging to them our fidelity to the noble cause of our country and to the still nobler cause of our God.

The Resolutions were passed. And while passing the last one, at the suggestion of Rev. Dr. Parkman, the audience rose.

The Report was then accepted, and the meeting closed by singing the "Dismission Hymn."

ADJOURNED MEETING.

An adjourned meeting was held on Wednesday, the 29th May, at 3 o'clock, in the Berry Street Vestry, Hon. STEPHEN FAIRBANKS in the Chair, to consider the resolution offered by Rev. Mr. May, of Leicester. Several other resolutions were offered; and the whole subject was discussed at that meeting, and at a succession of adjourned meetings, on Thursday and Friday. The following preamble and resolutions, by Hon. STEPHEN C. PHILLIPS, after a full discussion, were adopted:

WHEREAS, in the course of the year preceding the last Annual Meeting, upon the application of a Unitarian Society in a Slave-holding State, a minister of unexceptionable character and qualifications was appointed by the Executive Committee of this Association, to perform the duties of a Christian teacher and pastor to the said Society, and it was agreed by the Executive Committee that the expense of supporting said minister should be defrayed in part by this Association; and whereas the said minister, upon reaching the field of his labors, was not permitted to engage in the duties of the office to which he had been appointed; and whereas the officers of the said Society, in a public circular, have seen fit to place their justification in this proceeding, upon the ground that the said minister was supposed to entertain, and to have publicly expressed opinions adverse to the institution of Slavery; and whereas the Executive Committee, upon being informed of this proceeding of the officers of the said Society, promptly gave notice to them, that in view of this proceeding no further steps would be taken in reference to the appointment of a minister for the said Society; and whereas this Association deems it its duty to review this extraordinary proceeding in the particulars which have been referred to, and to express its opinion upon the ground of action assumed by the officers of the said Society, and the measures adopted by the Executive Committee; and whereas the consideration of this subject was commenced by this Association at the last annual meeting but not then concluded, and it is therefore necessary that it should now be prosecuted to final action; therefore

Resolved, — That while it is not deemed within the

province of this Association, in the course of its ordinary proceedings, to entertain any question, or to adopt any measure in relation to the institution of Slavery, it is felt to be a duty, under the extraordinary circumstances of the case before us, to deliberate calmly and solemnly upon the subject as thus presented for our consideration, and to declare and record the result of our deliberations.

Resolved, — That in the consideration of this subject, we recognise the obligation devolving upon us as a Christian Association, to proceed upon Christian principles and in a Christian spirit; and to make it our single object to “speak the truth in love.”

Resolved, — That, viewing the institution of Slavery in the light of Christianity, we cannot fail to perceive that it conflicts with the natural rights of human beings as the equal children of a common Father, and that it subverts the fundamental principle of Christian Brotherhood.

Resolved, — That in the necessary effects of Slavery upon the personal and social condition, and upon the moral and religious character of all affected by it, we perceive an accumulation of evils, over which Christianity must weep, against which Christianity should remonstrate, and for the removal of which Christianity appeals to the hearts and consciences of all disciples of Jesus to do what they can, by their prayers, by the indulgence and expression of their sympathy, and by the unremitting and undisguised exertion of whatever moral and religious influence they may possess.

Resolved, — That, in conformity to the views which have been expressed in the foregoing Resolutions, it is impossible for this Association to recognise the principle, that, in the case of any minister or missionary who

may be aided or employed by the Executive Committee, it should be deemed a disqualification for the performance of the appropriate duties of his office in any section of the country, that he is supposed or known to entertain and to have publicly expressed opinions adverse to the institution of Slavery; and that accordingly this Association approve and ratify the proceedings of the Executive Committee in the case which has been under consideration, and recommend the adoption of similar measures in any similar case which may hereafter occur.

Resolved, — That we commend this expression of our views to the candid and serious consideration of the Society, the proceeding of whose officers has furnished the occasion for the adoption of these Resolutions, and that we hereby assure them, that, in thus attempting to discharge the Christian duty of remembering those in bonds as bound with them, we have equally at heart the best interests of our brethren, upon whom, as much as upon ourselves, rests the responsibility of illustrating the practical tendencies of the precious faith, to which we all owe a common attachment.

The following amendment to the Constitution was offered by N. A. BARRETT, Esq. :

“That no one shall hereafter be elected a member of the Board of Directors of this Association more than two years in succession.”

Mr. Barrett likewise offered a resolution, instructing the Executive Committee to change the hour of meeting for business at the Annual Meeting, from 6½ o'clock, P. M., to 9 o'clock, A. M., of Tuesday.

CONSTITUTION
OF THE
AMERICAN UNITARIAN ASSOCIATION.

1. The name of this Association shall be **THE AMERICAN UNITARIAN ASSOCIATION.**

2. The object of this Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country.

3. Unitarian Christians throughout the United States shall be invited to unite and co-operate with this Association.

4. An annual subscription of one dollar shall constitute a person a member so long as such subscription shall be paid ; and a subscription of thirty dollars shall constitute a person a member for life.

5. The officers shall be a President, fifteen Vice-Presidents, a General Secretary, who shall have the care of all the business and interests of the Association under the control of the Executive Committee, an Assistant Secretary, who, in case of the absence or sickness of the General Secretary, shall perform such duties of a Recording and Corresponding Secretary as may require immediate attention ; a Treasurer and three Directors.

6. The Directors, Secretaries, and Treasurer shall constitute the Executive Committee, who shall meet once in each month, and shall have the direction of the funds and operations of the Association.

7. An annual meeting shall be held at such time and place as the Executive Committee shall deem advisable, of which due notice shall be given, and at which officers shall be chosen, reports be made, and any other business be transacted, which may come before the Association.

8. The Executive Committee shall have power to fill any vacancies which may occur among the officers between any two annual meetings.

9. Any amendment of this Constitution shall be proposed at one annual meeting, and may be accepted at the next anniversary, if two-thirds of the members present be in favor of such amendments.

10. There shall also be a Council of the Association consisting of not less than twenty-five, nor more than ———— members, to be nominated by the presiding officer, and chosen by a hand vote at the annual meeting, whose duty it shall be, whenever it is necessary, in conjunction with the Executive Committee, to consider and determine what further measures may be taken to increase the usefulness of the Association, by what means they may be carried into execution, and in what manner funds can be provided for the purpose. The Council shall hold a stated annual meeting on the Thursday succeeding the annual meeting of the Association, at four o'clock, P. M. The Executive Committee shall call special meetings whenever they shall deem it necessary, or at the request of any five members of the Council; and twelve members shall constitute a quorum. The powers of the Executive Committee with regard to all matters not acted upon by the Council are to remain the same as heretofore.

Vote passed by the Executive Committee, September 23, 1826, as amended March, 30, 1830.

Resolved, That every member of the Association be entitled to one copy of every tract of the first and second series published by the Association during the year for which his subscription is entered.

Vote of the Executive Committee, passed January 4, 1826.

Voted, That no Society be recognised as auxiliary to this Association, the terms of subscription to which are less than those required in the Constitution of this Association.

Vote passed by the Executive Committee, June 20, 1833.

Voted, That the 4th article of the Constitution be so construed, that any one who shall pay thirty dollars for the General Agency of the American Unitarian Association, either at once, or by annual instalments within five years, shall be considered a life member.

CLERGYMEN MEMBERS FOR LIFE.

The following Clergymen have been made members for life of the American Unitarian Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbott, Abiel
 Aklen, Seth
 Alger, Horatio
 Allen, Joseph
 *Andrews, William
 Arnold, A. C. L.
 Allen, Joseph H.
 *Bancroft, Aaron, D. D.
 Barrett, Samuel
 Bartlett, John
 Barry, William
 *Bascom, Ezekiel L.
 Bates, Reuben
 Bellows, Henry W.
 Bigelow, Andrew
 Brazer, John, D. D.
 Briggs, Charles
 Brooks, Charles
 Brooks, Charles T.
 Brown, Addison
 Buckingham, Edgar
 Burton, Warren
 Burnap, Geo. W.
 *Channing, Wm. E., D. D.
 Clark, Amos
 Clarke, Samuel
 Cole, Jonathan
 Colman, Henry
 Coolidge, J. I. T.
 Crafts, E. P.
 Crosby, J.
 Cunningham, Francis

Cutler, Curtis
 Chandler, Seth
 *Damon, David
 Dewey, Orville, D. D.
 Doggett, Theophilus P.
 Edes, Henry, D. D.
 Edes, Henry F.
 Edes, Edward H.
 Emmons, Henry
 -Everett, O. C.
 Ellis, George E.
 Farley, Frederick A.
 Field, Joseph, D. D.
 *Flint, Jacob
 Flint, James, D. D.
 Foedick, David
 Fox, Thomas B.
 Frothingham, William
 Frost, Barzillai
 Furness, William H.
 Gage, Nathaniel
 Gannett, Ezra S., D. D.
 Gannett, Thomas B.
 Gray, Frederick T.
 *Greenwood, F. W. P., D. D.
 Hall, Edward B.
 Hall, Nathaniel
 Hamilton, Luther
 Harrington, Joseph, Jr.
 Hedge, F. H.
 Hill, Alonzo
 Holland, F. W.

* Dead.

- Hosmer, George W.
Howe, Moses
Huntington, Frederick D.
Ingersoll, George G.
Johnson, Rufus A.
Kendall, James, D. D.
Lamson, Alvan, D. D.
Lincoln, Calvin
*Little, Robert
Livermore, A. A.
Loring, Bailey
Lothrop, Samuel K.
Lambert, Henry
Lunt, William P.
May, Samuel, Jr.
Merrick, J. M.
Miles, Henry A.
Moore, Josiah
Motte, Mellish I.
Muzzey, Artemas B.
Newell, William
Nichols, Ichabod, D. D.
Noyes, George R., D. D.
Osgood, Peter
Osgood, Samuel
Osgood, Joseph
Palfrey, John G., D. D.
*Parker Nathan, D. D.
Parker, Theodore
Parkman, Francis, D. D.
Parkman, John
Peabody, Wm. B. O.
Pierpont, John
*Phipps, H. G.
Putnam, George
Pike, Richard
*Ripley, Ezra, D. D.
Ripley, George
Ripley, Samuel
Richardson, Joseph
Robbins, Samuel D.
Robbins, Chandler
Robinson, Charles
Rogers, T. F.
Sanger, Ralph
Sears, E. H.
Sewall, Charles C.
Sewall, Edmund Q.
Shackford, C. C.
Simmons, George F.
Smith, Amos
Stebbins, Rufus P.
Stetson, Caleb
*Storer, John P. B.
Sullivan, Thomas R.
*Sweet, John D.
Sargent, J. T.
Thayer, Christopher T.
*Thayer, Nathaniel, D. D.
Thompson, James W.
Thompson, James, D. D.
Waite, Josiah K.
Walker, James, D. D.
*Ware, Henry, Jr., D. D.
Ware, William
Wellington, Charles
*Wells, George W.
*Whitman, Bernard
Whitman, Jason
Whitman, Nathaniel
Williams, George A.
Weiss, John
Young, Alexander

OTHER MEMBERS FOR LIFE.

Abbot, Samuel	Brackett, Samuel E.
Abbott, Miss Abigail	Brooks, Peter C.
Abbot, Ezra	Brewster, Oliver
Adams, Benjamin T.	Brewster, William
Adams, James, Jr.	Cartwright, Charles W.
Adams, Philip	Carew, Joseph
Alger, Cyrus	Chapin, Harvey
Alger, Francis	Chapman, Mrs. Jonathan
Ames, Seth	Chapman, Mrs. Margaret
Ames, David W.	Clapp, Joshua
Ames, Mrs. David	Colton, George
Andrews, Ebenezer T.	*Cotton, John
Aspinwall, Samuel	Cotton, Joseph, Jr.
Atherton, Charles H.	Cobb, Elijah
Appleton, Nathan	Coffin, George W.
Appleton, Charles T.	Cooke, Mrs. Mary F.
Appleton, Francis	Coolidge, Joseph
Appleton, J. R., Esq.	Crocker, James H.
Ball, S. S.	Crocker, George A.
Bancroft, Mrs. B. D.	Cushing, T. P.
Bangs, Josiah	Cushman, Henry W.
Barrett, Nathaniel A.	*Childs, Richards
Barker, Joseph A.	Clapp, Mrs. Mary
Baker, Henry F.	Clapp, Miss Catharine
Bigelow, Alonson	Dale, Samuel H.
Bigelow, John	Dascomb, Thomas R.
*Bird, John H.	Dana, Dexter
Bixby, Miss Keziah	Danforth, Isaac
Blanchard, Hezekiah	Davis, Charles S.
Blake, Mrs. Sarah	Davis, James
Bliss, Theodore	Davis, James, Jr.
*Bond, George	Davis, Joseph
Bond, George W.	Denny, Daniel
*Bowditch, Nathaniel	Dix, Miss D.
Bowles, Samuel	Dorr Samuel
*Bradlee, Joseph P.	Dorr, John

Draper, James
Dwight, William
Dwight, George
Dwight, Mrs. Mary
Dwight, Jonathan
Eager, William
Edwards, Elisha
Ellis, David
Ellis, Jonathan, Jr.
Emerson, George B.
Emmons, John L.
Everett, Otis
Everett, Moses, Esq.
Fairbanks, Stephen
Fairbanks, Henry P.
Farley, Mrs. Frederick A.
Fearing, Albert
Fitch, Jeremiah
Fisher, Joshua
Foster, Charles W.
Fowle, C. S.
Foster, Charles A.
Foot, Homer
Francis, Eben
Frost, George
Fowler, James, Esq.
Gassett, Henry
Gould, Benjamin A.
Gould, Lewis
Gould, Mrs. Elizabeth
Gray, Harrison
Green, Ezra
Hammond, Daniel
Hammond, Samuel
Hall, Jacob
*Hall, Mrs. Edward B.
Hall, Sarah B.
Hawes, Prince

Hedge, Barnabas
Hewes, Abraham, Jr.
Hewett, H. N.
Heath, Charles
Hendee, Charles J.
Hickling, Charles
Howe, Zadock
Howe, John
Hoar, Samuel
Hodges, George
Holland, Mrs. F. W.
Howard, John
Howard, Charles
Howard, Abraham
Hunt, Nathaniel P.
Holbrook, Ann B.
Inches, Henderson
Inches, Miss
Jackson, Francis
Jernegan, Mrs. Mary
Johnson, James
Jones, Mrs. J. C.
*Johnson, Milton
Jones, Miss Charlotte
*King, Gedney
King, Daniel P.
King, Samuel B.
*Kuhn, George H.
Lawrence, Amos
*Lawrence, Luther
Lawrence, William
Lamson, Benjamin
Lamson, John
Lane, George
Lewis, S. S.
Lewis, Mrs. S. S.
Lincoln, Oliver
Lincoln, M. S.

Livermore, Isaac
 Livermore, George
 Lord, George,
 Lord, Ivory
 Lord, Mrs. Sarah C.
 Low, Francis
 Low, John J.
 Low, Mrs. Rachel
 Lombard, Ammi C.
 Loring, William J.
 Loring, J.
 May, Joseph
 May, Samuel
 Marsh, Ephraim
 Manley, John R.
 Manley, Miss Mary
 Manley, Mrs. Abigail
 Mellen, Michael
 *Metcalf, E. W.
 Miles, Mrs. Henry A.
 Morgan, Charles W.
 Morton, Ichabod
 Munson, Israel
 Manning, Mrs. Elizabeth
 Newell, J. R.
 Newman, Miss Mary
 Newman, Miss Margaret
 Nichols, Charles C.
 Nichols, Miss C. K.
 Olmsted, Charles H.
 Orne, William W.
 Osborn, Kendall
 Osgood, Isaac
 Otis, Harrison G.
 Owen, John
 Parker, Daniel P.
 Parsons, Thomas
 Parsons, William

Parkman, George
 *Parkman, Mrs. Sarah
 Peabody, Joseph
 Peabody, Mrs. W. B. O.
 *Peele, Willard
 Perkins, Thomas H.
 *Pickman, T. Benjamin
 Pickman, Dudley L.
 Pierce, S. B.
 Pierce, John B.
 Pray, Lewis G.
 Preble, William P.
 Prescott, William
 Prentiss, John
 Phillips, Stephen C.
 Phillips, Hon. Jonathan
 Phillips, Mrs. John
 Putnam, Mrs. George
 Rantoul, Robert
 Rice, Henry
 Richardson, James B.
 Rhoades, Stephen
 Roberts, Amos M.
 Rogers, John
 Rogers, John Gray
 Russell, John B.
 Russell, Nathaniel
 Salisbury, Samuel
 Saunders, Mrs. Elizabeth
 Savage, James
 Seaver, George
 *Seaver, Charles
 Seaver, Benjamin
 Sewall, Daniel
 Shaw, Robert G.
 Shaw, Lemuel
 Shaw, Francis G.
 Shove, Jonathan

Smith, Melancthon
Smith, Mrs. D.
Smith, Joseph M.
Southwick, Phillip R.
Sprague, Noah P.
*Stanton, Francis
Stearns, Henry
Stephens, Nathan
Stone, Lowell M.
Story, Joseph
Swett, Samuel
Sweetser, Samuel
*Sullivan, William
St. John, Samuel
Stebbins, Festus
Shaw, W. C., Esq.
Townsend, Henry B.
Thayer, Mrs. Christopher T.
Thomson, John
*Tucker, Richard D.
Tuckerman, Gustavus
Tufts, Mrs. Nathan
Wade, Eben
Wales, Samuel, Jr.
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1st Series

No. 215.

THE
TWENTIETH REPORT
OF THE
AMERICAN UNITARIAN ASSOCIATION,
WITH THE
PROCEEDINGS OF THE ANNUAL MEETING,
MAY 27, 1845.

—◆—
BOSTON:
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JUNE, 1845.

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TWENTIETH ANNIVERSARY.

THE Twentieth Anniversary of the American Unitarian Association was celebrated on Tuesday evening, May 27th, 1844. The meeting for business was in the Berry Street Vestry, at nine o'clock, A. M., Hon. STEPHEN FAIRBANKS in the chair. Prayers were offered by Rev. Frederick A. Farley, of Brooklyn, N. Y.

An amendment to the 5th Article of the Constitution, proposed by Rev. Mr. Farley at the last Annual Meeting, came up for consideration; and after a full discussion, was amended, and unanimously adopted. It requires the addition of three to the Board of Directors, two of whom at least shall be laymen.

A Resolution, offered by Rev. Mr. Lothrop, as a substitute for some propositions presented by Rev. Dr. Gannett, authorizing and instructing the Executive Committee to appoint a travelling Agent, with a suitable salary, was passed.

On motion of Mr. Geo. G. Channing, a vote was passed, requesting the Executive Committee, should they think it expedient, to procure an Act of Incorporation for the Association, at the next session of the Legislature.

Rev. F. A. Farley, Dummer R. Chapman, Esq., Rev.

Samuel Barrett, and Hon. Albert Fearing were appointed a Committee to nominate the Officers for the ensuing year.

The Association then adjourned.

The meeting for the choice of Officers was held in the same place, at half past six o'clock, P. M.

The Treasurer's Report was read and accepted.

*Statement of the Receipts and Expenditures of the
American Unitarian Association, from May 28, 1844,
to May 27, 1845.*

RECEIPTS.

Balance in the Treasury May 28, 1844, as per account then rendered,	\$2223 03
From Auxiliary Associations and Subscriptions, 2577 11	
“ Donations,	300 07
“ Life Members,	455 00
“ Sales of Tracts,	147 55
“ Societies and Individuals for Western Mis- sions,	290 00
“ Societies and Individuals for the Relief of Churches needing aid,	1906 11
“ Donations for building a Church at Rock- ford, Ill.,	540 45
“ Donations for building a Church at Wind- sor, Vt.,	200 00
“ Donations for building a Church at Hart- ford, Conn.,	570 00
“ Donations for aid of Meadville Theologi- cal School,	121 22
“ Donations for aid of Unitarian Society in Sharon,	725 00

From Domestic Missionary Fund, being the amount appropriated by the Executive Board exclusive of \$3641.98 subscribed to the A. U. A. received through them,	\$500 00
" American Unitarian Association, part of the interest of the permanent fund,	700 00
	<hr/> 9032 54
	<hr/> \$11,255 54

EXPENDITURES.

For Paper, and Printing and Binding Tracts and Books for distribution,	1467 81
" Salary of the General Secretary for 1 year,	1800 00
" Travelling Expenses of do.,	100 00
" Rent of Office, Tract Agency, &c.,	200 00
" Incidental expenses,	169 09
	<hr/> 3736 90
" Aid of Unitarian Soc. in Milwaukee,* W. T.,	167 00
" " " " Geneva,* Ill.	100 00
" " " " Hillsboro,* Ill.	390 00
" " " " Chicago, Ill.	75 00
" " " " Vernon, N. H.*	100 00
" " " " Syracuse,* N. Y.	167 00
" " " " Hartford, Conn.	241 00
" " " " Southington, Conn.	100 00
" " " " Albany,* N. Y.	525 00
" " Mariner's Church* at Providence,	42 00
" " Unitarian Society in Windsor,* Vt.	150 00
" " " " Standish, Me.	75 00
" " " " Augusta, "	75 00
" " " " Saco, "	50 00
" " " " Manchester, N. H.	100 00
" " " " Greenfield, Mass.	100 00
" " " " Cabotville,* "	266 00

* The payments and appropriations marked thus (*) have been made, wholly, or in part, from funds specially designated by the Donors to be applied to those purposes.

For Aid of Unitarian Soc. in Dennis, Mass.	\$50 00	
" " " " Southboro, "	50 00	
" " New " " Lowell, "	100 00	
" " " " E. Lexington, "	50 00	
" " " " South Natick, "	100 00	
" " " " Lincoln, "	50 00	
" " " " Sudbury, "	50 00	
" " " " Chelsea, "	50 00	
" " " " Sharon, "	1000 00	
	<hr/>	4223 00
" " Theological School in Meadville, Pa.	200 00	
" " " " Belvidere, Ill.	100 00	
	<hr/>	300 00
" Missionary Services at the West,		
Rev. A. H. Conant,	150 00	
" W. G. Eliot,	120 00	
" F. T. Gray,	120 00	
" T. J. Griffiths,	100 00	
" J. H. Hayward,	150 00	
" John Walworth,	100 00	
	<hr/>	740 00
" " " in N. York and N. England,		
Rev. W. H. Lord,	10 00	
" J. Harrington, jr.	20 00	
" Rufus Ellis,	40 00	
" Wm. Adam,	30 00	
" Herman Snow,	50 00	
	<hr/>	150 00
		<hr/>
		9149 90
Balance on hand to new account,		2105 64
		<hr/>
		\$11,255 54
Er. Ex.		

HENRY P. FAIRBANKS, TREASURER.

Boston, May 27th, 1844.

APPROPRIATIONS.

The following sums have been appropriated by the Executive Committee, but not yet drawn from the Treasury, viz. :

For building a church at Rockford,* Ill.	\$775 00	
“ “ “ Hartford,* Ct.	570 00	
“ “ “ Windsor,* Vt.	100 00	
	<hr/>	1445 00
For Aid of Unitarian Soc. in Montreal,*	100 00	
“ “ Cannelton,* Ind.	100 00	
“ “ Albany, N. Y.	100 00	
“ “ Windsor, Vt.	150 00	
“ “ Manchester,* N. H.	300 00	
“ “ Calais,* Me.	169 59	
“ “ Standish, “	75 00	
“ “ Topsham, “	130 00	
“ “ Augusta, “	50 00	
“ “ Athol, Mass.	100 00	
“ “ New Salem, “	100 00	
“ “ Pepperell, “	75 00	
“ “ Southboro, “	50 00	
“ “ Sudbury, “	50 00	
“ “ South Natick, Ms.	100 00	
“ “ Lincoln, Mass.	50 00	
“ “ Dennis, “	50 00	
“ “ Sharon, “	50 00	
“ “ Chelsea, “	50 00	
“ New “ Lowell, “	100 00	
“ “ “ South Boston,	250 00	
	<hr/>	2199 59
For aid of Theological School in Meadville, Pa.		200 00
For Missionary Services in Towns on Connecticut River,		30 00
Rev. Mr. Stone, of Beverly, for Missionary Services,		100 00

Rev. John Walworth, for Missionary Services,	100 00	
“ Mr. Barr,	“	100 00
“ A. H. Conant,*	“	300 00
“ W. P. Huntington,*	“	100 00
“ Hermon Snow,	“	50 00
	<hr/>	780 00
		<hr/>
		\$4624 59

Boston, June 2, 1845. The undersigned have examined the foregoing account, and find the same to be correctly cast and properly vouched.

THOMAS TARBELL, } *Auditors.*
HENRY LORING, }

The resignation of Hon. Joseph Story, as President, with expressions of deep interest in the objects and success of the Association, was presented to the meeting.

An amendment to the Constitution, proposed at the last anniversary by N. A. Barrett, Esq., requiring two of the Directors to retire annually, was adopted.

The Committee of nomination made their report; and the following Officers were then chosen.

OFFICERS OF THE
AMERICAN UNITARIAN ASSOCIATION,
1845 - 46.

P R E S I D E N T .

Rev. ORVILLE DEWEY, D. D., New York.

V I C E P R E S I D E N T S .

Hon. JOSEPH LYMAN, Mass.

“ CHARLES H. ATHERTON, N. H.

“ STEPHEN LONGFELLOW, Me.

HENRY WHEATON, Esq. N. Y.

HENRY PAYSON, Esq. Md.

Hon. WILLIAM CRANCH, D. C.

“ SAMUEL S. WILDE, Mass.

“ SAMUEL HOAR, “

“ RICHARD SULLIVAN, “

“ LEMUEL H. ARNOLD, R. I.

H. J. HUIDEKOPER, Esq., Penn.

Hon. DANIEL A. WHITE, Mass.

“ JOHN FAIRFIELD, Me.

“ JAMES M. WAYNE, Ga.

JAMES H. WELLS, Esq., Ct.

EXECUTIVE COMMITTEE.

Rev. ARTEMAS B. MUZZEY,	}	<i>Directors.</i>
" GEORGE E. ELLIS,		
" NATHANIEL HALL,		
" JAMES F. CLARKE,		
HENRY B. ROGERS, Esq.,		
ISAIAH BANGS, Esq.,		
Rev. CHARLES BRIGGS,		<i>General Secretary.</i>
" SAMUEL K. LOTHROP,		<i>Assistant Secretary.</i>
HENRY P. FAIRBANKS, Esq.,		<i>Treasurer.</i>

Adjourned to the Church.

The public exercises of the occasion were attended, at half past seven o'clock, in the Federal Street Church. After prayers by Rev. A. A. Livermore, of Keene, N. H., the Report of the Executive Committee was read.

TWENTIETH ANNUAL REPORT
OF THE
EXECUTIVE COMMITTEE.

We have come together, Christian friends, to speak of the condition and prospects of this Association, and to increase an interest in its objects.

It is incumbent on us to do what we can to fulfil the expectations of those pious and devoted men, who, twenty years ago, met here to consult for the welfare of our churches and the cause of Christian truth; and who, in faith and in prayer, laid the foundations of this institution — an institution which we trust will, in coming time, be more and more associated with all that is truly evangelical, all that is inspiring in Christian effort, and elevating in religious hope. Among those early friends and supporters of this Association, were Bancroft, Thayer, Kirkland, Channing, Ware, Greenwood and Saltonstall,— names ever to be loved and venerated. And while we cherish their memories, we would imbibe their spirit and copy their example.

The Committee, in fulfilling their trust, have aimed to make a faithful and judicious use of the means in their power. We have had applications for aid from almost every part of the country, and it has often been a question with us, whether we should concentrate our efforts more in New England, in building up and sustaining the old societies, or should do more for missionary objects at a distance, and particularly in the West. But after a

long and careful examination of the subject, we are convinced of the importance and the duty of dividing our means between these objects; that while the one *must* be done, the other should not be left undone.

Of the twenty-seven societies which we have assisted the past year, 3 are in Maine, 1 in New Hampshire, 1 in Vermont, 13 in Massachusetts, 2 in Connecticut, 2 in New York, 1 in Kentucky, 1 in Missouri, and 3 in Illinois. We have aided about the same number of societies through the labors of our missionaries.

And we are happy to state, that the encouragement afforded to destitute societies has generally been productive of good fruits; has infused new life into them, and produced an increased interest in religion. In many instances they have, after a few years, been in a condition not only to sustain themselves, but to contribute to the support of others; and funds to a considerable amount are thus annually paid back to us.

When speaking of destitute societies, we cannot help referring to destitute clergymen. There is many a devoted minister in all the denominations, though we are here called upon to speak only of our own, who, with nothing for his age, and the support of his family when his labors shall cease, struggles on from year to year for a bare subsistence, laboring necessarily too much in other vineyards than that of his Lord. Yes, there are such whom we know, — men of talents, learning and piety, — men who deserve a better lot, and of whom, in a certain sense, the world is not worthy. In behalf of these we call on our more favored brethren for help. Let funds, even of a moderate amount, be sent to our treasury for this object, and many pressing wants would be relieved,

and many prayers of gratitude would ascend ; and by an entire devotion of labor in the spiritual vineyard, the church would be enlarged and blessed.

There has been a great demand for our monthly publications. We have issued during the year from 70,000 to 80,000 ; and have, besides, circulated a large number of those previously published. And we have heard from various parts of the country of the good they have done, the prejudices and doubts they have removed, the faith they have strengthened and confirmed, and the comfort and hope they have imparted.

“ I have distributed, says one of our missionaries, within three years more than 300 volumes of books, and 3000 tracts ; and I regard it as a most effective method of exerting a wide and lasting moral and religious influence. I feel grateful for the privilege of being thus employed, as the almoner of others' bounty, for the supply of the intellectual and moral wants of multitudes, who have thus received spiritual nourishment and strength, and been enriched with durable riches.”

Another of our western preachers says : “ I have just been invited to visit a town thirty miles from Louisville to preach. The invitation came from a gentleman to whom I sent a number of our Tracts. He says he has read them with deep interest, and circulated them among his friends, and that he and many of those friends find themselves to have been Unitarians all their lives.”

A large portion of our resources are derived from associations auxiliary to this, and from life-memberships. Twenty of these associations have been formed the past year, and seventeen names have been added to the list of life members. Other associations have been visited and

enlarged ; and we would again call the attention of laymen as well as clergymen to this subject, and earnestly recommend, as a means of usefulness, and a source of religious improvement, that they should be established in all our societies.

Our receipts, as may be seen from the Treasurer's Report, including the amount on hand at the commencement of the year, are \$11,255.54, and the expenditures and appropriations \$13,774.49.

We would express our thanks to those who have made donations to the Association, some of whom have not permitted their names to be known ; and likewise to those who are regarding its interests prospectively. Four individuals have made provision in their wills for liberal sums to be left to it. In one instance the interest of the funds, together with a portion of the principal, is to be annually appropriated to the building of churches and the support of missionaries in the West.

The Committee have made the subject of theological education an object of peculiar attention ; and early in the year we aided in establishing the Divinity School at Meadville, in Western Pennsylvania. We selected a clergyman, peculiarly adapted to the situation, to take charge of it, and guaranteed to him a salary for his services for five years ; and it is now in successful operation. H. J. Huidekoper, Esq., has given a building for a chapel and lecture rooms, and is otherwise a great benefactor to the institution. And Mr. Frederick Huidekoper performs the duties of Professor gratuitously. Rev. Mr. Stebbins, the Principal of the institution, after giving an account of the Text-Books and Library, gives the following description of the school.

“ We have arranged a course of study, to occupy three years. Students, however, who wish, can pursue a partial course, taking such studies along with the class in regular course as they may choose. As many of our students have not had very good advantages for early education, our purpose is to make our course one of mental discipline, as well as of theological information. The students are, therefore, required fully to master the arguments of their text books. Divinity Hall is amply sufficient for all the purposes of the school, containing as it does two lecture rooms and a chapel. The class of this year numbers nine. Three of these are preachers of the Christian denomination; one is a Methodist; one a Christian who does not yet preach; and four are Unitarians; — three of whom are from New England. They are all men of promise. Our prospects for another class are good. We have had communications, in one form and another, from twenty-six. Of these we shall rely upon from eight to twelve.

As far as funds are concerned, we are out of debt. Our friends have been thoughtful of us so far; and as we need, I have no doubt we shall receive assistance. Our students are, many of them, poor. They have no means. One of them has walked some Sundays thirty miles to preach; and another twenty miles. They are ready and willing to do all that human nature can endure for the purpose of working their way through the school. But they cannot do impossibilities. The actual expenses of the student for his support here, not including his clothes, amount to from 45 to 60 dollars for the forty weeks, as he is able to find cheap boarding places. We hope to obtain board so that the cost, exclusive of fuel,

lights and washing, shall not be over forty dollars per year. Now if we could have a few scholarships of from 20 to 30 dollars each, many young men would be able to go through who cannot now. Our school has been looked upon with favor by our Christian friends of this region. Resolutions have been passed in our favor by two of their conferences. Their young preachers who are here seem perfectly satisfied, and make every exertion in their power to continue through the whole course. My opinion now is that the school will succeed, and be the means of great good to the cause of truth in the West."

We have employed missionaries for about the same amount of time and extent of labor as in the two previous years. More are wanted in New England and the Middle States, and especially in the new States and Territories. Iowa and Wisconsin call loudly for them.

"Wisconsin, says one of our missionaries, presents an extensive and promising field for missionary labor. Many of its inhabitants are hungering and thirsting for religious instruction. It is settled in a great measure by emigrants from the Eastern States, many of whom sympathize with us, and are anxiously waiting to hear the voice of our preachers. I have witnessed the tears of the father and the mother, as they spoke of their eastern home, and the privileges of their youth. We can bear, they said, the privations of a new country with patience; but to be deprived of the blessings of the sanctuary, and the preaching we so much value and love, this is our greatest trial. We want our children should hear the pure Gospel preached as we did."

"I speak in behalf of the poor and the needy, — of those who cannot make their voice heard except through

me, — and I ask your Association for the appointment of a missionary in the vicinity of Rock River, where the most promising opening is presented to circulate books and tracts, to establish Sabbath schools, and build up societies. Such an appointment would indeed be like ‘bread cast upon the waters.’ ”

“ I think an effort, remarks another of our clergymen, a strenuous and decided effort, should be made for Illinois and Wisconsin at this forming period of their institutions, this crisis of their history ; and I do not believe there is a spot in the civilized world, where so much might be done with so little effort. A missionary of decided talents and earnestness, might go through the length and breadth of the land, gathering great congregations, and laying the foundation of new societies.”

“ The prospect of the advancement of Unitarianism in this place and the surrounding country, says the Principal of the Belvidere Institution, was never equally promising. A minister, determined to concentrate the best energies of head and heart, resolved to meet opposition with true Christian firmness, could not here fail of success. It is with deep regret that I see so broad a field, which must for a time be left ; yet I feel that our Eastern brethren of like precious faith need but to know of the harvest which may here be gathered, and some herald of a pure Gospel will be sent, ready to do and dare all things in the cause of the Redeemer. I have preached here in log-cabins, school-houses, barns, and in all places where men possessing immortal souls would assemble to listen to the glad tidings of a rational and consistent faith.”

Rev. Mr. Gray, of this city, at the request of the Com-

mittee, has visited some of the most important of our missionary stations in the Western States; and, besides being able to bear testimony to the incalculable good the Association has done and is doing there, confirms the accounts given by all our missionaries, of the pressing religious wants of that part of the country.

From a survey of what we have done the past year, and the condition and prospects of the denomination, we find much to encourage and animate us in the discharge of our duty. In Montreal a church has been built during the year, and the prospects of the society are highly encouraging. Since the dedication of the church at Albany, last autumn, the congregations have increased one third. And our brethren at Hartford have commenced building a church, with an energy and a spirit of self-sacrifice that will not fail to raise them up friends and insure their success. We attach great importance to the establishment of societies in places like these. They will exert a wide and salutary influence. In New York and Brooklyn our cause was never so prosperous. And we have favorable accounts of the societies in Western New York, especially in Syracuse, Rochester and Buffalo. Rev. Mr. Hosmer's society, in the latter place, from the great increase of its members, is about enlarging its house of worship. The society at Chicago has increased, and promises to be one of the strongest in the West. A new impulse has been given to the society at Milwaukee, by the labors of Rev. Mr. Lord, who is about to be settled there. A church will be built at Rockford, Ill., in the course of the season; and if sufficient aid can be procured, one will soon be built at Warsaw, in that state. Rev. Mr. Moore, of Quincy, is deeply interested

in building up a society there, and has called on his New England friends for the small assistance required. The Rev. Mr. Eliot's society, in Saint Louis, has had a healthy if not a very rapid growth; and by its truly Christian efforts and sacrifices in providing schools and a ministry for the poor, is worthy of all imitation. It has contributed a thousand dollars the past year to those objects. The society at Louisville is engaged in a similar work. Mr. Farmer is laboring there successfully, with Rev. Mr. Heywood, the pastor of the society, in a ministry at large. They are likewise engaged in missionary labors in the vicinity, particularly in a new society at Cannelton, Ind.

Rev. Mr. Burnap's society, in Baltimore, is entitled to great credit for the encouragement it has given in establishing a ministry and schools for the poor — which, through the labors of Rev. Mr. Dall, have been instrumental of much good. And besides the moral influences of our views in that city, they have doubtless done much towards improving its theology. A correspondent, after speaking of the Unitarian society, remarks, that "there are in Baltimore three other societies, which are decidedly anti-trinitarian, averaging, I should say, two hundred families. One of them is Universalist, one seceders from Presbyterianism, and one Lutheran Independent. They are among the largest congregations in the city."

The condition of the society at Washington has improved. The labors of Mr. Hale the past winter have given it confidence and strength; and nothing is now wanting to insure its permanent success and usefulness but a clergyman adapted to the situation.

Rev. Dr. Gilman's society, in Charleston, S. C., is exerting a good influence in that city and state. It has a

Book and Tract Society, which has been extensively useful, and it does a great deal to relieve the wants and improve the condition of the poor. There are 150 communicants in the society, fifty of whom are people of color.

We have just heard of a new Unitarian society in one of the upper counties of Georgia, numbering about fifty families, and having lay preaching.

“It has sprung up, says a correspondent in Savannah, almost a natural growth, and is a striking instance to show that our views are peculiarly the unforced and obvious ones, — the very views which unsophisticated and seeking men find in the Bible. These men grew to Unitarianism — were not proselyted.”

A popular clergyman in New Orleans, after saying, “I esteem it an honor to be ranked among the glorious fraternity of Unitarian clergymen in the United States,” remarks that “upwards of two hundred families are connected with my congregation. The average attendance on the Lord’s day is about 1000, — all anti-trinitarian. The church is full, and probably would be if it were as large again. The cause here is truly flourishing. Intelligent men all over the State, when they visit New Orleans, come to our church. Indeed, in a very few years, the vast majority of Protestants throughout Louisiana will be Unitarians.”

We hear favorable accounts of our societies in all the New England States. In Massachusetts, and especially in Boston and vicinity, there are indications of growth and prosperity in the denomination. Preparations are being made to build a church in Bedford street, the “Church of the Saviour,” and one on Harrison Avenue; both for the accommodation of new societies. Rev. Mr.

Fox preaches to large congregations in the Warren Street Chapel; and much good is anticipated from his labors in that part of the city. A chapel has just been opened with reference to a new society at South Boston, and is filled to overflowing with attentive worshippers. Rev. Mr. Robbins's society has erected a beautiful church, which is soon to be dedicated. A society has been gathered and a church built at Somerville. A new church will be built in Roxbury during the season, and one at Worcester, — the rapidly increasing population of those towns requiring larger accommodations. A Ministry at Large has been established in Lowell, and is principally supported by the liberality of Rev. Mr. Miles's society.

We notice with great pleasure the multiplication of ministries to the poor in our societies. The Ministry at Large established by Dr. Tuckerman, and formerly under the care of this Association, has not only been among the greatest blessings of this city, but has extended its blessed influences far and wide. We see in efforts like these proofs of continued spiritual growth in the denomination. We see in them our views of religion carried out, carried into practice.

We see cause to confide in the steady and healthful extension of the religious spirit and views which we approve, in various parts of Christendom. Especially would we congratulate our brethren in Great Britain, upon the ratified success of a measure, so just in its intent, and so propitious to them in its action, as the Dissenters' Chapels Bill. In the passage of that bill we see the prevalence of a better spirit than has hitherto been manifested towards them, and we hope and trust that their dark days of oppression and wrong are passed, and that they now see the dawn of a brighter day.

Regarding our views of religion as the purest form of Christianity, we cannot but hope that they are, in the providence of God, destined yet more and more to bless our country and the world. And, as we desire the highest good of our fellow beings, we wish for their prevalence. They will, we are confident, meet the wants of many, very many, who can never welcome religion in any other form. Yes, they will guide, comfort and bless thousands, who, without them, must be in the darkness of unbelief, without God, and without hope in the world. And it is for this, for such influences, the welfare and happiness of immortal beings, that we should hope, and pray, and labor, and whenever and wherever the call may come, make sacrifices for the diffusion of these views, till they shall reach every mind and touch every heart in their enlightening and saving power.

But however much, Christian friends, we may value our faith, and labor to extend it; though it be to us a satisfactory and a sufficient faith—sufficient for all the duties, trials, and temptations of life, and full of blessed hope, — still, our great concern should be, to reduce this faith to practice, to show it in our lives and conversation. How few are there who live up to this faith! alas, how few! The great want in the Christian Church, is the Christian life, — the life of Christ.

Rev. Mr. LOTHPOR offered the following Resolutions:

Resolved, That we regard the publication and distribution of Tracts, faithfully prepared, and judiciously selected, of a mingled doctrinal and practical character,

as one of the simplest, most direct and efficacious means of diffusing Christian truth, and promoting Christian righteousness, and that it is the duty of the Executive Committee to give, as heretofore, special attention to this department of their labors, as one of the most important of the modes of operation originally contemplated by this Association.

Resolved, That we regard Theological Education, the raising up from generation to generation of a learned, well-disciplined, and thoroughly furnished clergy, to take the charge of our churches, and defend and diffuse the truth as it is in Jesus, to be an object of highest interest and importance, and that we cordially approve of efforts made, and the aid extended by the Executive Committee in establishing a Theological Seminary at Meadville, Penn.

Resolved, That we regard Missionary efforts, the strengthening of feeble churches, and establishing new ones, and the sending forth of preachers into the waste places of the land, in New England, as well as in the West, to be an object to which the attention and efforts of this Association, of all who are interested in the preservation of civil and religious liberty, the moral and social destiny of this nation, and the salvation of souls, should be unceasingly devoted, — and that we are encouraged by the result of our past labors in this respect, to more zealous and persevering efforts.

Rev. Mr. FARLEY, of Brooklyn, N. Y., first addressed the meeting.

Mr. President: — I rise to move the acceptance of the Report; and really, Sir, such a motion can, I think,

meet no opposition here. 'Our worthy Secretary seems to have dipped his pencil only in the brightest colors. From all quarters, upon every topic, he has gathered up whatever is bright and fair, for our encouragement. Nor do I mean, Sir, to raise a doubt as to the general correctness of the Report, or intimate the slightest hint that it is exaggerated. Some investigations which I have lately been engaged in, into the statistics of our denomination, seem to me fully to bear the Secretary out. This crowded auditory, coming together from our churches, with looks full of expectation and hope, may rest assured then, that we have made, and are making progress. Not in members only, but in the true spirit of Christian love, philanthropy, piety. The dawn of a better day has broke. Elements, as they seemed to many mere lookers-on, of mere discord, have proved the very reverse. The results of this morning's deliberations, which some of our own number feared almost to enter upon, lest schism and strife should only have full play, have shown ourselves and the world, that a religious body, bound together by no set articles of a creed, by no complex ecclesiastical polity, by no central power armed with pains and penalties, can yet hold together the more firmly and lovingly by reason of that very freedom, which permits every mind to think for itself upon all subjects which arise. We rose from those deliberations with the most entire and hearty unanimity.

The subject of 'Tracts is a prominent one in that Report; and indeed this has always formed one of the most important departments of the operations of this Association. Every year, Sir, satisfies me more and more of the importance of this department of our labors; and it is

with feelings of very honest pride, that we may point to the eighteen volumes which have been already issued, as a series of no temporary, but permanent value. I believe the times demand a very full, decided, manly assertion of the great distinctive doctrines which we believe ; a clear and ample exposition of the grounds on which they rest ; and more active exertions for their diffusion. We can do this by our Tracts ; and we can do it efficiently and well. The members of our communion have little idea, how much an individual may do, who will avail himself of almost every-day opportunities for the distribution of Tracts. I know of one who keeps by him at his place of business a supply ; and though engaged in very extensive commercial operations, never loses sight of such opportunities. When some of his friends of the denomination to which he once belonged, or of any of the so-called Orthodox churches, come in his way either to remonstrate against or discuss his heresy, he quietly asks them to take and read for themselves. In this way he becomes a missionary of no feeble power. I once felt great repugnance to the Orthodox plan of gratuitous distribution in our towns and cities ; but chiefly on account of the principle on which it avowedly proceeded, or rather the application of that principle. The distribution was to be to all who were destitute of religious instruction ; and then, forsooth, the remarkably charitable construction of the rule was, that all Roman Catholic, Universalist, and Unitarian families were thus destitute ! and so they, and even their ministers, were to be thus visited, and actually were ! The principle and the construction of it have been alike abandoned, and now the distribution is universal. Why may we not do likewise ? Why may

we not, especially where our views are little known and much misrepresented, avail ourselves of this most valuable means of diffusing a knowledge of the simple truths of the Gospel as we understand and hold them? Besides, new generations are coming up in constant succession. No pains are spared by our brethren of other denominations to keep the young, as they come upon the stage, instructed in what they honestly think the great truths and doctrines of revealed religion. If we are not ready to do our part in the work, — if we are willing that they who are following close upon us as we pass away, — they who are to succeed us when we are gone, shall grow up ignorant or indifferent upon these momentous subjects, then it were well for us to be still. But if we value our faith as the truth of God; if we desire to give it free course that it may be glorified; if we wish our children and children's children to receive and transmit it pure, to rejoice in and be blessed by it, — then we must be up and doing. Mr. President, I heartily commend to the Executive Board the most active prosecution of the work of publishing Tracts, — and to our churches and auxiliary associations the most active efforts for their distribution. Thus in one most important way shall we be doing our part in spreading a knowledge of the truth.

Rev. Mr. HOLLAND, of Rochester, N. Y., next spoke : — In rising to speak to two or three of the Resolutions, Mr. President, I would remark, generally, that so far from the Secretary's Report being at all exaggerated, he could not have made so moderate a statement of affairs, had he visited, as I wish he had, the churches in my section of country. As I am the only person present

who has visited the Meadville Institution, where I assisted at the Dedication of its Divinity Hall, — a word first upon this. As I approached Meadville, at the close of a beautiful autumnal day, as the setting sun kindled the whole horizon with a gorgeous light, I was struck with the beauty of the place, its profound quiet, its embosomed peace. For health, scenery, stillness, and economy of living, no Western town with which I am acquainted bears any comparison with Meadville. But what is of even more account, the spirit of both professors and students is above praise. They are earnest, devoted, laborious men — patient under difficulty, undaunted by opposition, resolved on progress, consecrated to doing good. The officers of the school find it necessary to hold back the young men from too excessive devotion to study; and the only fear we have for their teachers is the same. At Syracuse, where last year we lamented over the bereavement of the devoted Storer's flock and feared for its future, there is now a larger congregation, and a more earnest state of feeling than ever before. Our excellent brother May finds his position all he could ask. And I may say generally of those New York churches which border upon the line of Western travel, that they have signal reasons to thank God and take courage.

But, with your permission, Mr. President, from the detail of progress I would rise to a few thoughts upon the general good effected by your more distant operations. You have encouraged us to go forward. The flickering taper in some school-house or obscure hall, you have changed, by a wise liberality, into the golden candlestick of an humble but permanent church. What is that church doing away from your oversight? In the first

place, Sir, according to the prophesied effect of our ministrations in new places, many persons have been brought under sanctuary influences from a state of utter indifference. Many and many have said to me in my visits in these more distant parishes — “ We never cared for preaching before. Sunday is a new day to us now. We never went to church before but from compulsion ; now compulsion could hardly keep us away.” As the greater part of these are young merchants, or merchants’ clerks (and in the rapid changes of Western life, the clerk of to-day may be the master to-morrow, and the principal becomes in turn the subordinate), the extension of Christian influences to this interesting class seems to me an unspeakable good.

But active minds, like the class whom our ministry gathers together, seldom remain merely indifferent. Goaded on by envenomed attacks, they very easily take the stand-point of utter hostility to religion. Christianity has been so disguised and degraded, they have turned from it in loathing. Reason, affection and conscience have protested against it. But when they find their way to our simple chapels they are amazed. The haggard beldame, with tresses of hissing snakes and tongue of scorpion sting, changes to the mountain-nymph, “ with zone unbound,” with cheering smile and tone of generous welcome. Instead of being fiercely denounced or coolly insulted, they find an unexpected kindness, against which their hearts will not keep sealed forever. Very encouraging instances of this might be related were there time.

A third beneficent influence, is that exerted over other denominations. The other Sunday evening as I passed

home from my own service, I heard my ministry denounced as "highway robbery," and all liberal Christians of all shades of belief marked with the "indelible brand of Cain," "not one of whom the Almighty could ever make serious." It was pleasant the next day to find that this stranger's voice was as painful to his own denomination generally as to us; that his denunciations fell powerless to the ground. I have myself experienced unexpected kindness at the hands of those called "Orthodox." Their dying beds I have been more than once summoned to attend; their churches have been repeatedly opened to me for preaching; they have welcomed my participation, yes, have sought it eagerly, in the various benevolent enterprises of the day. The result is, that these keepers of the public conscience have modified their severity of tone not a little, have sought to address the higher powers of our nature, have felt more charity among themselves, and practised more to others. This indirect action in elevating, softening and spiritualizing the popular Christianity around us, were reward enough for a tenfold effort. The fatigue of nearly five hundred miles uninterrupted travel will not allow me to say more.

Rev. Mr. BELLows of New York then addressed the meeting. He said that the Association had great cause to rejoice in what had been advanced by the Secretary in his Report. All persons knew that the theology of the country was fast becoming modified through the prevalence of Unitarian views. For this reason he would encourage the Theological School at Meadville—do all in his power to build it up. He was satisfied, as others must be upon examination, that Unitarianism was not destined to

so rapid an increase hereafter as it had received in years gone by. This was owing in a great measure to the wants of the liberal community being met by a corresponding liberality of opinion and instruction on the part of other denominations. He would not erect new pulpits with the hope to advance Unitarianism, but he would infuse its liberal and truly Christian elements into other pulpits. The last Sabbath, he had heard the Rev. Dr. Bushnell of Hartford preach. If such liberal sentiments as he advanced were to prevail generally, it would augur ill for independence of Unitarian effort, but react most forcibly upon the exclusiveness of other denominations, and forward most effectually Unitarian doctrine. This was all that was wanted. As sound learning would preserve Unitarian views, it was all important that the Theological School at Meadville should be maintained. It was also important, as it was in the region of the "Christians," who have 1000 churches, and some 150,000 laymen in that county. These people differ little in doctrine from Unitarians, and had made overtures for a union with them. Their students now attend at Meadville; they are only distinct and separate from Unitarians from the want of a sound theological education. Let it be afforded them, and the union with Unitarians will soon be complete. The Reverend gentleman said that they intended in New York to give the Meadville School \$1000 for five years. He also spoke of the erection of the new church at Hartford, Ct., which had been pronounced an extravagant operation, as it was estimated to cost \$18,000. The people of Hartford had raised \$7000, \$5000 more had been promised from Boston, which of course would be forthcoming, leaving only six or seven thousand dollars

unprovided for, and to secure which the church itself would be good property. The tastes of the people of Hartford called for a good building — a poor building would be entirely out of keeping with the other churches in that place. He did not think any extravagance had been manifested in the plans of the people of the Hartford church. He thought them entitled to all credit, and to the warm support and encouragement of the Unitarian public. He said many exaggerated rumors had gone forth in relation to the cracking of the walls of the church now being erected for his people in New York. He was happy to say that all damages had been repaired, and that the church would be completed and dedicated in October. He hoped the Semi-Annual Convention would be held there, as he wished to make a demonstration in New York city, where many people do not even know of the existence of a Unitarian Church. Portland had asked for the convention, but the little place must yield to the big place. It had been proposed to deliver a series of seven Lectures in New York at that time, but this had not been determined upon, but would be a subject for future consideration.

Rev. JOSEPH HARRINGTON spoke next : — I rise, said he, to express my agreement with all that my brother Bellows said ; but especially to confirm what he has stated concerning Hartford. I have felt some anxiety, lest an impression should get abroad, that the society there has been premature and extravagant in its operations respecting the erection of its new church ; and that thus the fountains of sympathy and help should be sealed up toward it.

It would be well, that the general community should know the spirit that actuates our brethren of the faith in that city. I am conversant with their circumstances, and know well their purposes; and among all the places where I have ministered, I have found nowhere so noble a zeal, sustained by so vital a religious faith. I have nowhere received so strong a grasp of spiritual fellowship, and have nowhere witnessed so generous pecuniary sacrifices.

Eighteen thousand dollars, to some, may sound large, as the cost of a church erected by a new and feeble society; but, Sir, a sum that may seem extravagant under some circumstances, may seem almost niggardly under others. Great things in one place, may be very small things in another place.

Suppose, Sir, a proposition were made, to erect in New York, on Broadway, where the Church of the Messiah now stands, a religious edifice, which should cost only eighteen thousand dollars? why, you would say, such an appropriation savored of folly. A church of respectable appearance, to seat one thousand persons, could not be built in Boston for that money, and including the land, not for double the money. We must remember what Hartford is, — its antiquity, nearly as old as Boston, its wealth, its habits, its respectability, its tastes, — and we must have a church there in *keeping* with these things. It is easy to deride tastes, predilections, habits, but it is not wise to do so. There is no portion of our natures, of our characters, that is to be so carefully heeded, under many circumstances, as these. Tastes are inflexible, are capricious, are unreasonable; and when one would, in the Apostolical sense, be all things to all men to gain

great points, he must respect these tastes a little ; at all events he must yield to them somewhat.

There is a view, in which the beautiful, the congruous, the tasteful, is to be regarded as eminently the *useful* ; and if by furnishing beauty we secure utility, we have but one course to pursue.

I might illustrate this point by remarking that a man might preach high and holy truth in ill-fitting, tattered garments. The truth he preached would be none the less truth because proclaimed by one with his coat out at the elbows ; yet between the truth so preached and the hearts that were to receive it, something would be likely to intervene to deaden its speed and enfeeble its impression. But this is human nature ; and the best counsel that could be given to carry that truth home to those hearts, would be to say to the preacher, " You had better go to the tailor and get a whole and well-fitting coat."

In my estimation the Hartford Society have taken the right view of things ; and I trust that this community will give them their free sympathy, and that this Association will not neglect to consider their case as one of great moment.

Mr. Harrington before sitting down alluded to one other point, which he considered of paramount importance, namely, that of concentrating appropriations, instead of dispersing them. Seize the great, central spots, said he ; give largely to them ; make them self-subsistent ; do not let your bounty ooze out in a drop here and a drop there, which must speedily evaporate, imparting but limited and temporary refreshment, but let the minute contributions converge into a stream that shall not dry up or intermit ; giving permanent strength and gladness ; nour-

ishing the societies founded in these growing and promising places, into healthy and vigorous life, and enabling *them* to send the stream onward through other deserts.

Rev. Mr. WHITMAN of Portland, Me., followed in a similar train of remark, having himself for three Sabbaths supplied the pulpit in Hartford. In behalf of Portland, he said, he was willing to withdraw their claim to having the next Semi-Annual Convention held there, in favor of the superior claims of New York, if the brethren there felt that it was important to them to have it.

Rev. Mr. BULFINCH expressed an opinion somewhat different from those who had preceded him, respecting the expediency of the measures taken in Hartford, while he bore willing testimony to the excellence of character and the fervency of spirit in those who were engaged in the establishment of a Unitarian Society in that city. The spirit existing there was such, that he felt that it was deserving of sympathy and encouragement. They were determined to do the utmost for themselves; and he trusted that their friends here would do much for them also.

Mr. A. B. FULLER, recently from Belvidere, Ill., then spoke, as follows: — It is no very easy task to give utterance to the joyous thoughts which crowd upon my mind, as I look about me upon this vast concourse of Unitarian Christians. To one, who for nearly two years past has been surrounded by those who were ready to brand as infidels all who advocate our distinguishing doctrines, it may well seem cheering to meet once more with those

who love and cherish the views we advocate, and who have assembled to listen to the cheering report of our Secretary, as well as to hear the accounts which brethren bring us of the difficulties, the trials, or the success of the good cause in various portions of the Union.

The bond which connects us as followers of Jesus, is no common one — it has been riveted by the force of truth, endeared by hallowed association with the memory of Channing and Ware, and made sacred by the bitter persecution endured by those who dared to unite themselves with the “sect everywhere spoken against.” I have left my residence in northern Illinois, to come to your gathering, to enjoy the spirit-kindling words which I felt assured would this day be uttered, — need I add, that I have not been disappointed, that my heart is cheered, is benefitted by the good tidings which come to us of the prosperity of the cause of truth and humanity, for such I regard the Unitarian cause. I have visited, as a missionary, many places in Iowa, Wisconsin, Illinois, and other Western States, and it is my firm conviction, that Unitarianism is progressing in despite of all the obstacles placed in its way by unrelenting bigotry, vehement, partisan hatred.

The lamentable manifestations of the sectarian spirit to which I allude, are, thank heaven, becoming *less* numerous. Yet, though we may trust a brighter day is dawning upon our beloved land, I by no means can conscientiously acquiesce in a very prevalent, but erroneous opinion, that instances of party intolerance are rare.

The report of this evening is indeed grateful to those who have retired from the heat and burthen of the con-

flict for a few days, in order to know what result seems promised by the events of the past year, to the warfare waged by truth upon the strongholds of prejudice, ignorance, and error; and the resolutions offered embody the deep-felt conviction of our duty in respect to the diffusion of spiritual light, by the spread of tracts, the establishment of a Theological School, and the devoted efforts of a struggling band of missionaries.

In the circulation of tracts, we desire, that no mere worthless publications should flood the community, but that the fruit of patient research, the expression of devout, earnest faith should be given; and this purpose I believe to be answered by most of the tracts and books of the denomination. We are often told, that the Unitarian faith is too cold, too metaphysical to take deep root in the hearts of the common people. Sir, I reject this charge, as libellous upon our system: Unitarianism is no mere theory, no barren speculation, but a living principle, clear and simple as it is noble and elevating. The common people heard our Saviour gladly, and so hear they now the words of those who advocate the truths *he* revealed, if properly presented.

But this suffices for assertion: now for facts, by way of justification and establishment of my position. I shall testify that which I have seen, and speak that which I do know.

In northern Illinois, I speak within bounds in saying, that at least eight thousand books and tracts have been circulated during the past two years. And who have received them? I answer, precisely those who need them, — the so-called Orthodox, the unlearned, and those who for want of knowledge in respect to a rational faith,

have been groping in darkness and despair. Of other portions of the Union, probably the same could be said. And these tracts have done their mission, as further facts shall testify.

One of our most valued missionaries, who was formerly a Baptist, was first induced to examine the grounds and evidences of his faith, by reading a publication which lay upon the counter of a store in Chicago. It was blown open by the breeze, and he read where chance had opened it ; and as he felt the truth of the sentiments he read, he mentally exclaimed, " these are my views faithfully advocated ; by what good Baptist brother I must now see." He glanced at the title page, and saw to his surprise that it was a Unitarian publication. He determined to investigate further, and the result you will easily conjecture.

A few years ago, a copy of Channing's works was forwarded to brother Walworth, of Belvidere, by one who will long be held dear by Western Unitarians for his fearless, conscientious efforts to diffuse truth, — I allude to Rev. Mr. Clarke, of this city. To him and the kind lady who furnished the money to be employed so advantageously, I bear the thanks of another person who preaches in the West, and who declares, that his spirit has been delivered from thralldom by the reading of that work. The copy is kept in circulation by our indefatigable brother, and who can estimate the good it is accomplishing?

A few days before leaving the West, I entered the store of a calm, conscientious, and reflecting man, who was too much engrossed to heed my approach. When at last he did interrupt my reflections upon the engrossing

nature of wordly business, he said, "Excuse me, but I am copying from Chauning's works, which I have borrowed, and notice but little what is passing about me. It is but a few months since my own heart has been cheered by the light which has now dawned upon my soul, and I wish to impart that same joy to my family, whom I shall now soon see, that those whom I love may be one with me in spirit and in the truth. The happiness which I now feel atones for the gloom which for years has overshadowed my soul." Mr. Bellows, who preceded me this evening, has obviated the necessity of my speaking long upon a subject which lies near my heart,—that of union of effort with the Christian denomination in the dissemination of the truth as it is in Jesus. I thank him for his good counsel. During two years past, I have coöperated with their ministers, and have found them true and faithful heralds of liberal principles. The elements of success seem to lie with the two denominations. A thorough acquaintance would soon bring us in strict union of faith, by securing the merits of both systems of doctrine and church action. I have been warmly received by their clergy and laity, am a member of their Conference, and bear testimony to their simple, fervent spirit.

I joined their Conference, not as having changed a shade of opinion, but as a Unitarian minister, free and determined to advocate my sentiments in every suitable manner. I was received upon the broad and common basis of Christian liberty, the Bible as the only creed, character the sole test of fellowship. That some differences of opinion between us and them exist, I by no means deny; but I do emphatically deny, that these are

essential differences. It is true also, that some bigoted men are among them, yet such are found in every sect in Christendom. Let us do our duty, however, by cultivating kindly feelings, and promoting harmonious effort, and then if a failure attend the exertion for ministerial intercourse and acquaintance, ours is not the responsibility.

One other subject demands remark from me, and then I have done. I have been repeatedly asked this day, as to the condition of Belvidere Academy, of which I have had charge. I rejoice at the sympathy thus manifested by clergy and laity in this Institution, for I feel that it has already achieved much; it will, I trust, more. I only regret, that the sympathy felt has not been earlier shown in a tangible form; yet as it was regarded as an experiment, it was perhaps well that the plan of the Institution should be fairly tested. I leave it at a time of unprecedented prosperity, and do so, not on account of a failure of interest on my part, or that of the people, but on account of ill health, occasioned by too much labor, and from a desire to seek the advantages of study which your vicinity affords, and then, in all probability, shall re-enter the Western vineyard.

Belvidere demands now your attention, and should be supplied with a clergyman and devoted teacher. The difficulties and expenses, which attend upon every new enterprise at the outset, are now met. The Academy commenced with only eighteen students, but has been steadily increasing in efficiency and usefulness, — thanks to the never-failing opposition and bitter persecution of my Baptist and Presbyterian brethren. I closed last winter quarter with one hundred and twenty-eight stu-

dents. The Institution is left in safe hands, has been rented to a teacher for one year, and bids fair to do well. Let us, in view of these and other encouraging circumstances, thank God, and take courage; courage to act as well as to speak; courage to defend what we believe to be the truth; and to nerve our hearts to *live* out the principles we advocate.

Rev. Mr. JONES made a few remarks; after which the Report and Resolutions were unanimously accepted, and the meeting was closed by singing the "Dismission Hymn."

CONSTITUTION

OF THE

AMERICAN UNITARIAN ASSOCIATION.

1. The name of this Association shall be **THE AMERICAN UNITARIAN ASSOCIATION.**

2. The object of this Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country.

3. Unitarian Christians throughout the United States shall be invited to unite and co-operate with this Association.

4. An annual subscription of one dollar shall constitute a person a member so long as such subscription shall be paid; and a subscription of thirty dollars shall constitute a person a member for life.

5. The officers shall be a President, fifteen Vice Presidents, a General Secretary, who shall have the care of all the business and interests of the Association under the control of the Executive Committee, an Assistant Secretary, who, in case of the absence or sickness of the General Secretary, shall perform such duties of a Recording and Corresponding Secretary as may require immediate attention; a Treasurer and six Directors, two of whom at least shall be laymen; and two of the Directors shall retire annually.

6. The Directors, Secretaries and Treasurer, shall constitute the Executive Committee, who shall meet once in each month, and shall have the direction of the funds and operations of the Association.

7. An annual meeting shall be held, at such time and place as the Executive Committee shall deem advisable, of which due notice shall be given, and at which officers shall be chosen, reports be made, and any other business be transacted which may come before the Association.

8. The Executive Committee shall have power to fill any vacancies which may occur among the officers between any two annual meetings.

9. Any amendment of this Constitution shall be proposed at one annual meeting, and may be accepted at the next anniversary, if two-thirds of the members present be in favor of such amendments.

10. There shall also be a Council of the Association, consisting of not less than twenty-five, nor more than _____ members, to be nominated by the presiding officer, and chosen by a hand vote at the annual meeting, whose duty it shall be, whenever it is necessary, in conjunction with the Executive Committee, to consider and determine what further measures may be taken to increase the usefulness of the Association, by what means they may be carried into execution, and in what manner funds can be provided for the purpose. The Council shall hold a stated annual meeting on the Thursday succeeding the annual meeting of the Association, at 4 o'clock, P. M. The Executive Committee shall call special meetings whenever they shall deem it necessary, or at the request of any five members of the Council; and twelve members shall constitute a quorum. The powers of the Executive Committee with regard to all matters not acted upon by the Council are to remain the same as heretofore.

Vote passed by the Executive Committee, September 23, 1826, as amended March 30, 1830.

Resolved, That every member of the Association be entitled to one copy of every Tract of the first and second series published by the Association during the year for which his subscription is entered.

Vote of the Executive Committee, passed January 4, 1826.

Voted, That no Society be recognised as auxiliary to this Association, the terms of subscription to which are less than those required in the Constitution of this Association.

Vote passed by the Executive Committee, June 20, 1833.

Voted, That the 4th article of the Constitution be so construed, that any one who shall pay thirty dollars for the General Agency of the American Unitarian Association, either at once or by annual instalments within five years, shall be considered a life member.

CLERGYMEN MEMBERS FOR LIFE.

The following Clergymen have been made members for life of the Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbott, Abiel	Cunningham, Francis
Alden, Seth	Cutler, Curtis
Alger, Horatio	Chandler, Seth
Allen, Joseph	*Damon, David
*Andrews, William	Dewey, Orville, D. D.
Arnold, A. C. L.	Doggett, Theophilus P.
Allen, Joseph H.	Edes, Henry, D. D.
*Bancroft, Aaron, D. D.	Edes, Henry F.
Barrett, Samuel	*Edes, Edward H.
Bartlett, John	Emmons, Henry
Barry, William	Everett, O. C.
*Bascom, Ezekiel, L.	Ellis, George E.
Bates, Reuben	Farley, Frederick A.
Bellows, Henry W.	Field, Joseph, D. D.
Bigelow, Andrew, D. D.	*Flint, Jacob
Brazer, John, D. D.	Flint, James, D. D.
Briggs, Charles	Fosdick, David
Brigham, Charles H.	Fox, Thomas B.
Brooks, Charles	Frothingham, William
Brooks, Charles T.	Frost, Barzillai
Brown, Addison	Furness, William H.
Buckingham, Edgar	Gage, Nathaniel
Burnap, Geo. W.	Gannett, Ezra S., D. D.
Burton, Warren	Gannett, Thomas B.
*Channing, Wm. E., D. D.	Gray, Frederick T.
Clark, Amos,	*Greenwood, F. W. P., D. D.
Clarke, Samuel	Hall, Edward, B.
Cole, Jonathan,	Hall, Nathaniel
Colman, Henry	Hamilton, Luther
Coolidge, J. I. T.	Harrington, Joseph, Jr.
Crafts, E. P.	Hedge, F. H.
Crosby, J.	Hill, Alonzo

* Dead.

Holland, F. W.	Pike, Richard
Hosmer, George W.	*Ripley, Ezra, D. D.
Howe, Moses	Ripley, George
Huntington, Frederick D.	Ripley, Samuel
Ingersoll, George G.	Richardson, Joseph
Johnson, Rufus A.	Robbins, Samuel D.
Kendall, James, D. D.	Robbins, Chandler
Lamson, Alvan, D. D.	Robinson, Charles
Lincoln, Calvin	Rogers, T. F.
*Little, Robert	Sanger, Ralph
Livermore, A. A.	Sears, E. H.
Loring, Bailey	Sewall, Charles C.
Lothrop, Samuel K.	Sewall, Edmund Q.
Lambert, Henry	Shackford, C. C.
Lunt, William P.	Simmons, George F.
May, Samuel, Jr.	Smith, Amos
Merrick, J. M.	Smith, J. C.
Miles, Henry A.	Stebbins, Rufus P.
Morse, William	Stetson, Caleb
Moore, Josiah	*Storer, John P. B.
Motte, Mellish I.	Sullivan, Thomas R.
Muzzey, Artemas B.	*Swett, Wm. G.
Newell, William	Sargent, J. T.
Nichols, Ichabod, D. D.	Stearns, Oliver
Noyes, George R., D. D.	Thayer, Christopher T.
Osgood, Peter	*Thayer, Nathaniel, D. D.
Osgood, Samuel	Thompson, James W.
Osgood, Joseph	Thompson, James, D. D.
Palfrey, John G., D. D.	Waite, Josiah K.
*Parker, Nathan, D. D.	Walker, James, D. D.
Parker, Theodore	*Ware, Henry, Jr., D. D.
Parkman, Francis, D. D.	Ware, William
Parkman, John	Wellington, Charles
Peabody, O. W. B.	*Wells, George W.
Peabody, Wm. B. O., D. D.	Wheeler, A. D.
Pierpont, John	*Whitman, Bernard
*Phipps, H. G. O.	Whitman, Jason
Putnam, George	Whitman, Nathaniel

Whitney, F. A.
Williams, George A.
Willis, Martin W.

Weiss, John
Young, Alexander
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OTHER MEMBERS FOR LIFE.

Abbot, Samuel
Abbot, Ezra
Abbot, Harris
Abbott, Miss Abigail
Adams, Benjamin T.
Adams, James, Jr.
Adams, Philip
Alger, Cyrus
Alger, Francis
Ames, Seth
Ames, David W.
Ames, Mrs. David
Andrews, Ebenezer T.
Anthony, Edward, Esq.
Aspinwall, Samuel
Atherton, Charles H.
Appleton, Nathan
Appleton, Charles T.
Appleton, Francis
Appleton, J. R., Esq.
Ball, S. S.
Bancroft, Mrs. B. D.
Bangs, Josiah
Barrett, Nathaniel A.
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1st Series.

No. 227.

THE
TWENTY-FIRST REPORT
OF THE
AMERICAN UNITARIAN ASSOCIATION,
WITH THE
PROCEEDINGS OF THE ANNUAL MEETING,

MAY 26, 1846.

BOSTON:
WM. CROSBY AND H. P. NICHOLS,
118 WASHINGTON STREET.

JUNE, 1846.

Price 6 Cents.

CAMBRIDGE:
METCALF AND COMPANY,
PRINTERS TO THE UNIVERSITY.

TWENTY-FIRST ANNIVERSARY.

THE Twenty-first Anniversary of the American Unitarian Association was celebrated on Tuesday evening, May 26th, 1846.

The meeting for business was held in the chapel of the Church of the Saviour, at 9 o'clock, A. M. Rev. Charles Brooks was chosen Chairman, and opened the meeting with prayer. The record of the last year's meetings was read by the General Secretary.

Rev. Samuel May offered the following resolution : —

***Resolved*, That a committee be appointed to respond, in behalf of the American Unitarian Association, to the Address of our brethren of the Irish Unitarian Christian Society, received during the past winter ; assuring them of our Christian regard, and expressing the views of this Association touching the matters to which said address relates ; — and Rev. S. May, Rev. James F. Clarke, and Rev. James W. Thompson were chosen the committee for that object.**

A motion of Hon. Stephen Fairbanks, that a nomination list be opened for the purpose of designating the names of such persons as should be offered for election at the adjourned meeting in the evening, was adopted.

Rev. Dr. Dewey was nominated as candidate for Pres-

ident. Dr. J. B. Whittridge, of South Carolina, was nominated in the place of Henry Payson, Esq., deceased, as one of the Vice-Presidents ; and the other Vice-Presidents of the last year were nominated for reëlection.

Four of the Directors, Rev. A. B. Muzzey, Henry B. Rogers, Esq., Rev. Nathaniel Hall, and Rev. George E. Ellis, declined being considered as candidates for re-election.

A nomination list was then offered ; and Rev. James F. Clarke, Rev. E. Peabody, Rev. F. D. Huntington, Rev. F. T. Gray, Isaiah Bangs, Esq., and C. K. Dillaway, Esq., were selected as candidates.

The salary of the General Secretary was fixed at \$ 1,500.

Nominations were then made of Rev. Charles Briggs, as candidate for General Secretary ; Rev. S. K. Lothrop, as Assistant Secretary ; and Henry P. Fairbanks, Esq., as Treasurer.

On motion of Rev. George E. Ellis, the vote passed at the commencement of the meeting relating to the Address of the Irish Unitarian Christian Society was reconsidered, on the ground that the letter was not addressed to the American Unitarian Association ; and that, however reluctant the Association might be to respond to it as an associated body, they might, and undoubtedly would, as individuals, give it the sympathy it claimed.

The Association then adjourned.

The meeting for the choice of officers was held in the Berry Street vestry, at half past six o'clock. Rev. Charles Brooks in the chair.

The Treasurer's Report was read and accepted.

Receipts and Expenditures of the American Unitarian Association, from May 27th, 1845, to May 26th, 1846.

RECEIPTS.

Balance in the Treasury, May 27th, 1845, as per account then rendered,		\$ 2,105 64
From Auxiliary Associations and Subscriptions,	2,523 42	
“ Donations,	283 56	
“ Life-members,	240 00	
“ Sales of Tracts,	230 86	
“ Societies and Individuals, for Missionary and other Purposes,	3,195 54	
“ Societies and Individuals, for Theological and other Education, including Meadville School,	3,783 75	
“ Societies and Individuals, for building Churches, and for the relief of Churches needing aid,	1,745 95	
“ Domestic Missionary Board, Balance of unappropriated Funds in their hands,	126 34	
“ American Unitarian Association, part of the Interest of the Permanent Fund,	800 00	
	<hr/>	12,929 42
		<hr/>
		\$ 15,035 06

EXPENDITURES.

For Paper, and Printing and Binding Tracts, and Purchase of Books for Distribution,	\$ 1,329 96
“ Salary of General Secretary, one year,	1,800 00
“ Travelling Expenses of do.	100 00
“ Salary of Travelling Agent, nine months,	750 00
“ Travelling Expenses of do.	165 43
“ Rent of Office, Tract Agency, &c.,	319 69
“ Incidental Expenses,	244 18
	<hr/>
	\$ 4,009 26

Amount brought over,				\$ 4,609 26
For Aid of Unitarian Soc. in South Boston,				\$ 250 00
"	"	"	East Boston,	230 00
"	"	"	Warren St. Chapel,	200 00
"	"	"	Chelsea,	50 00
"	"	"	South Natick,	100 00
"	"	"	Lincoln,	50 00
"	"	"	Westford,	50 00
"	"	"	Lowell, 2d Soc.,	100 00
"	"	"	Pepperell,	75 00
"	"	"	Southborough,	50 00
"	"	"	Sharon,	50 00
"	"	"	Dennis,	50 00
"	"	"	Mattapoisett,	75 00
"	"	"	East Bridgewater,*	100 00
"	"	"	Athol,	100 00
"	"	"	New Salem,	100 00
"	"	"	Manchester,* N. H.,	200 00
"	"	"	Topsham, Me.,	130 00
"	"	"	Standish, "	75 00
"	"	"	Augusta, "	50 00
"	"	"	Saco, "	50 00
"	"	"	Calais,* "	169 59
"	"	"	Hartford, Ct.,	125 00
"	"	"	Windsor, Vt.,	100 00
"	"	"	Pomfret, "	50 00
"	"	"	Albany, N. Y.,	200 00
"	"	"	Vernon,* "	343 00
"	"	"	Milwaukee,* W. T.,	100 00
"	"	"	Toronto,* Ca.,	700 00
"	"	"	Montreal,* "	100 00
				<hr/> 4,022 59
				<hr/> \$ 8,631 85

* The payments and appropriations marked thus (*) have been made, wholly or in part, from funds specially designated by the donors to be applied to those purposes.

Amount brought over,		\$8,631 85
For Building a Church at Windsor,* Vt.,	\$200 00	
" " " Hartford,* Ct.,	900 00	
" " " Cannelton,* Ia.,	310 00	
" " " Rockford,* Ill.,	69 00	
" " " Elgin,* "	40 32	
	<hr/>	1,519 32

" Theological Education.

To Mr. J. F. Brown,*	257 75
" " George Osgood,*	5 00
" " Jacob Ferris,*	15 00
" " W. K. Alger,*	205 00
" " J. Richardson, Jr.,*	25 00
" " O. S. Fernald,*	100 00
" " E. G. Adams,*	80 00
	<hr/>
	687 75

To the Theological School at Meadville,*	1,813 50
" " Missionary School at Albion,* Mich.,	500 00
" " " " " Detroit,* "	25 00
" " " " " Sandwich,* U. C.,	10 00
	<hr/>
	3,036 25

For Missionary Services in the Western States.

To Rev. W. P. Huntington,*	100 00
" " W. H. Lord,	45 00
" " A. H. Conant,*	300 00
" " Addison Brown,	70 00
" " Oliver Barr,	100 00
" " G. W. Woodward,	30 00
" " W. G. Eliot,	100 00
	<hr/>
	745 00

For Missionary Services in New York and
New England.

To Rev. Joseph Allen,	40 00
" " W. H. Knapp,	20 00
" " Benjamin Kent,	10 00
	<hr/>

\$70 00 745 00 13,187 42

Amounts brought over,	\$ 70 00	745 00	13,187 42
To Rev. William Adam,	30 00		
" " H. F. Harrington,	128 50		
" " Henry Emmons,	10 00		
" " John Pierpont,	41 00		
" " J. Harrington, Jr.,	23 55		
" " George W. Lippitt,	20 00		
" " Hermon Snow,	50 00		
" " W. P. Huntington,	30 00		
" " E. M. Stone,	100 00		
" " Nathaniel Whitman,	50 00		
" " John Boothby,	25 00		
" " A. B. Fuller,	10 00		
" " Thomas Pons,	10 00		
" " J. N. Bellows,	13 20		
" " A. B. Muzzey,	16 25		
" " C. A. Farley,	40 00		
" " Samuel Barrett,	16 00		
" " J. I. T. Coolidge,	6 00		
	<hr/>	689 50	
To the Evangelical Missionary Society,*	213 41		
		<hr/>	1,647 91
			<hr/>
			\$ 14,835 33
Balance on hand to new account,			199 73
			<hr/>
			\$ 15,035 06

Er. Ex.

HENRY P. FAIRBANKS, *Treasurer.**Boston, May 26, 1846.*

APPROPRIATIONS.

The following sums are due from the Association for Appropriations made by the Executive Committee, &c., viz. :

For Building a Church at Rockford,* Ill.,	\$ 706 00	
" " " Hartford,* Ct.	50 00	
		756 00
" Aid of Unitarian Society at Cannelton,* In., subject to the order of Rev. Mr. Heywood,	100 00	
" Aid of Unitarian Soc. at Milwaukee,* W. T.,	100 00	
" " " Tremont,* Ill.,	100 00	
" " " Toronto,* Ca.,	50 00	
" " " Vernon,* N. Y.,	25 00	
" " " Albany, N. Y.,	100 00	
" " " Manchester,* N. H.,	100 00	
" " " Rowe,* Mass.,	25 00	
" " " Hartford, Ct.,	125 00	
" " " South Boston,	50 00	
		775 00
" " Theological School at Meadville,*	686 50	
" " Missionary School at Albion,* Mich.,	50 00	
" " Theological Education,*	11 00	
		747 50
" Missionary Services to Rev. John Walworth,		100 00
		<u>\$ 2,378 50</u>

Boston, May 30, 1846. The undersigned have examined the foregoing accounts, and find the same to be correctly cast, and properly vouched.

THOMAS TARBELI., }
HENRY LORING, } *Auditors.*

The following officers were then chosen for the ensuing year.

OFFICERS
OF THE
AMERICAN UNITARIAN ASSOCIATION,
1846-47.

PRESIDENT.

Rev. ORVILLE DEWEY, D. D., New York.

VICE-PRESIDENTS.

HON. JOSEPH LYMAN, Mass.,
 " CHARLES H. ATHERTON, N. H.
 " STEPHEN LONGFELLOW, Me.
HENRY WHEATON, Esq., N. Y.
HON. WILLIAM CRANCH, D. C.
 " SAMUEL S. WILDE, Mass.
 " SAMUEL HOAR, "
 " RICHARD SULLIVAN, "
 " LEMUEL H. ARNOLD, R. I.
H. J. HUIDEKOPER, Esq., Penn.
HON. DANIEL A. WHITE, Mass.
 " JOHN FAIRFIELD, Me.
 " JAMES M. WAYNE, Ga.
JAMES H. WELLS, Esq., Ct.
J. B. WHITTRIDGE, M. D., S. C.

EXECUTIVE COMMITTEE.

Rev. JAMES F. CLARKE,	}	<i>Directors.</i>
" EPHRAIM PRABODY,		
" F. T. GRAY,		
" F. D. HUNTINGTON,		
ISAIAH BANGS, Esq.,		
C. K. DILLAWAY, Esq.,		
Rev. CHARLES BRIGGS,		<i>General Secretary.</i>
" SAMUEL K. LOTHROP,		<i>Assistant Secretary.</i>
HENRY P. FAIRBANKS, Esq.,		<i>Treasurer.</i>

Adjourned to 9 o'clock, Thursday morning, at the chapel of the Church of the Saviour, to consider the subject of the Travelling Agency.

The public exercises of the occasion were attended, at half past seven o'clock, in the Federal Street Church. Hon. Samuel Hoar presided.

After prayers by Rev. Dr. Ingersoll, the Report of the Executive Committee was read.

TWENTY-FIRST ANNUAL REPORT.

THE operations of the Association the past year have been much the same as in previous years.

Some changes, however, have been made, by transferring to us, from the Board of Missions, the care and management of the "Missionary Movement," as it has been called, and the appointment of a travelling agent. The Board of Directors, too, has been enlarged, and more of lay influence introduced into it.

Mr. Channing, the travelling agent, has, during the year, visited our societies somewhat extensively, with the view of awakening a missionary spirit and a deeper interest in religion, and of increasing our means of usefulness. He has made it an important object to infuse new life into some of those societies which were thought to be deficient in efforts to support religious institutions, and induce them to do more towards sustaining themselves.

The duties of the General Secretary have been the same as heretofore. Besides his visits in the New England States to deliver addresses and form associations, he has visited our churches in New York, Pennsylvania, and Canada. The number of auxiliary associations which he aided in forming is eighteen. Four hundred and fifty members, and nine life-members, have been added to the

Association. We have furnished the auxiliaries with about sixty thousand of our monthly publications, and have circulated a large number gratuitously. This department has, in a great measure, been attended to by a special committee, and the tracts have been selected with great care.

Our receipts, including the amount on hand at the commencement of the year, have been \$ 15,035.06, and our expenditures \$ 14,835.33.

The committee have made appropriations, in sums from fifty to two hundred dollars, to thirty-three societies; in Massachusetts, sixteen ; New Hampshire, one ; Connecticut, two ; Vermont, two ; Maine, five ; New York, three ; Illinois, one ; Indiana, one ; Wisconsin Territory, one ; Canada, one.

We have applications for aid from about twenty other societies. And the very existence of some of them depends on the timely assistance they may receive. We regret that we have not in our treasury the means of affording them relief ; and we would make a strong appeal to our churches in their behalf.

The number of missionaries employed by us is twenty-three. But most of them were engaged for short periods. They labored in Canada, New York, New Hampshire, Massachusetts, Connecticut, Maine, Wisconsin Territory, and Illinois.

Among the more important of the new societies aided by us are those in South and East Boston ; Hartford and Norwich, in Connecticut ; Albany and Troy, in New York ; Milwaukee, Toronto, and Montreal.

The society at Troy, New-York, which was formed

less than a year ago, and which has occupied its church but about six months, has so increased under the very acceptable ministrations of Rev. Mr. Pierpont, that a larger church is needed for its accommodation.

The prospects of the society in Norwich, Connecticut, are encouraging.

The society at Hartford has built a church and settled a minister, and is increasing in numbers and influence.

The society at South Boston has had a rapid growth, and has now a permanent ministry; and the one at East Boston is rapidly increasing, and promises to be a strong society.

The societies at Toronto and Montreal have been prospered, and are exerting a good influence throughout Canada.

We have often been encouraged in aiding new and destitute societies from the fact, that they have, with few exceptions, in a short time become contributors to our funds, and helped us to assist other societies. We could name at least forty societies which have done, or are now doing, this. One of those which promises to make large returns is the society at St. Louis. It has been so prospered, that, during the past year, it has raised \$12,150. Between eight and nine thousand were for the payment of a church debt, and eight hundred and twenty were for charitable and missionary objects in the city. Rev. Mr. Eliot, in a letter communicating this to the Secretary, remarks : — “ When ‘ charity begins at home ’ so vigorously as this, it will, by and by, be able to go abroad and do a good deal.”

We have had interesting reports from our missionaries

in the Western States. Two of them are of the Christian denomination, and are doing much to diffuse a spirit of piety, and disseminate liberal views of religion.

One of these, Elder Barr, speaking of the value of our views, the preachers that are wanted there to dispense them, and the progress they are making, says : — “ It is to be feared that Christians of liberal minds have too much trusted in the righteousness and truthfulness of their cause, without corresponding effort and sacrifice for its advancement. It is not the simplicity and reasonableness of our faith that presents its chief excellence. No. It is rather its adaptation to the wants of the human soul, and its power and influence in forming right character. Here lies its beauty and its worth. Delivering the soul from sin, from ignorance, from bigotry, and from narrow selfishness, it purifies, enlightens, elevates, and assimilates it in righteousness, in love, and intelligence to the image of its Maker. Here, then, is an object worthy of effort. And shall it not be continued and increased ? And shall not this great, this beautiful West, feel, acknowledge, and enjoy the renovating and invigorating influence of our holy faith ?

“ For the accomplishment of this great and worthy object, we need here a permanent ministry, — a ministry of peculiar qualifications. We want men of piety, of intelligence, and of indomitable, persevering energy, — men who so love the cause of God, and the souls of their fellow-men, that it is a pleasure to them to toil, sacrifice, and, if need be, to suffer, to promote the eternal interest of man, and the glory of God. We want a ministry who can understand the condition and wants of the great

mass, and freely associate and sympathize with them. We want men of faith, of prayer, and trust in God. And such men, sustained in the field, will not fail of ultimate success." "A glorious day," he adds, "is dawning, and will yet shine upon us. Our sentiments are taking a certain and a permanent hold on many minds. New and interesting fields of labor are opening, and calling for aid. And, although the present is our seed-time, yet, if we sow bountifully, I trust the day is not far distant when we shall reap a corresponding and glorious harvest."

Some of the important missionary stations, to which our attention has been recently called, are Hillsboro, Tremont, Elgin, Rockford, Aurora, and Galena in Illinois, and Monroe, in Wisconsin.

A new society has been formed at Elgin, through the labors of Rev. Mr. Conant, and another is about being established at Galena, by Rev. Mr. Woodward.

The society at Rockford promises well. It is building a church, and making arrangements for a permanent ministry.

The society at Belvidere is in want of a minister ; and a preceptor is wanted in the Belvidere Academy, which, if rightly conducted, may be made one of the most useful institutions in that part of the country.

One of the encouraging aspects of the denomination, at this time, is the increased provision which has been made to educate young men for the ministry. The Theological School at Meadville has more than answered the expectations of its founders and friends. It has been liberally aided by books, scholarships, and funds for the

general objects of the institution. The professors are indefatigable in their labors, and their instructions are faithful and thorough. The number of students in the school is twenty-three, and seventeen have applied for admission the coming year.

Another source of encouragement to us is the establishment of the Unitarian Association of the State of New York. It has just held a very interesting meeting, which must have exerted a good and lasting influence ; and which, in its tone and spirit, has set us, the parent Association, an example worthy of imitation. Our friends in the cities of New York and Brooklyn are entitled to great credit for this movement, which, with the hearty coöperation of others throughout the State, promises great usefulness. They propose to establish a religious newspaper, support a missionary and a ministry to the poor, and afford liberal assistance to the Meadville School.

A strong sympathy has always existed between this body and the "British and Foreign Unitarian Association." Without any concert of action, we were both formed on the same day. And our objects have been the same. That Association, besides promoting the spread of our views of religion, has doubtless, by its influence on public opinion, been instrumental in modifying or changing some of the oppressive laws of England. As proofs of the progress of liberal principles in that country, we might refer to several acts of legislation within the last few years, such as the "Corporation Test Acts," the "Catholic Emancipation Act," the "Marriage Act," and the "Dissenters' Chapels Act."

We hear of the progress of our views in Ireland,

France, and other parts of Europe. In Transylvania, Unitarians have increased within the last twenty years about one fourth. They have three colleges, and their churches are represented as in a flourishing state.

We might say much that would be gratifying respecting the condition and prospects of the denomination, the multiplication of new and important societies, the more favorable light in which we are viewed by other Christians, and especially the practical application of our views. But we wish to speak particularly of the missionary spirit and enterprise, and the duty of doing more for the spread of Christian truth. The missionary spirit is the Christian spirit, — the spirit of Christ. It has its foundation in the doctrine of human brotherhood. And where but to the religion and example of Christ shall we look for that doctrine? A doctrine as yet but imperfectly known and practised, but destined, we trust, under Providence, to fill the world with peace and love. If we looked upon our fellow-beings as the Saviour did, and felt the value of the soul, we should esteem it a duty and a privilege to aid in sending abroad the blessings of the Gospel, and building up a spiritual kingdom in the world. Are not missionary efforts the highest kind of benevolence, — relating to man's higher wants and destinies? And how lasting are the fruits of such benevolence! If but a tithe of what is daily spent in luxury and useless objects, in procuring that which satisfieth not and leaves no good behind, were devoted to the moral improvement of our fellow-men, how enduring would be the fruits! and how blessed would be the giver in the gift! A small sum will educate a young man for the ministry, or

support a missionary in places where men are ready to perish for want of the bread of life ; and that young man, or that missionary, will do good by his preaching years after the donor is in his grave ; while much, very much, that is expended for ordinary purposes perishes in the using.

“ We are aware,” as expressed in a circular of ours, “ that the cause of Missions has not been a favorite one with our denomination. We know that in the minds of many persons in all classes, and especially in the richer and more intelligent, there are strong prejudices and doubts in respect to it ; and we are certain that any change which may take place must be a gradual one. We feel, therefore, all the more powerfully the urgency of the call, which rests upon every one who entertains views similar to our own to use his talents and influence in behalf of this cause. We speak not of Unitarianism as such. It is an important system of truth, doubtless, and one which we should by no means neglect ; but, in speaking of missions, we desire to rise above all theological dogmas and sects. We would say, then, that if Christianity is any thing to us ; if we feel that it enlarges the mind, reforms and ennobles the character, purifies the affections, or softens the heart ; if it be the soother of sorrow, the spring of hope, the ever overflowing fountain of joy and peace, the pledge of immortality, the one thing needful, which alone can nourish and sustain the individual in health and vigor amid the trials and vicissitudes of this mortal state ; it is this, and more, to every man under heaven by whom it shall be received ; — and it must be, from the very principles which it involves, our privilege

and bounden duty to do all we may to extend its influence as far as possible. And if sin be the curse of humanity ; if it be the source of all the moral and most of the physical evils of life ; if war, slavery, poverty, civil contention, oppression, crime, and a vast amount of human suffering are its lawful progeny ; and the design and sure result of pure Christianity be to root out sin ; then, for the sake of society, as well as of the individual, we cannot rest satisfied till we have instructed, by ourselves or others, every man in its principles. We talk not now of modes of operation, but we say most solemnly, that every Christian man is bound and pledged, by all the considerations which make it lawful for him to assume that sacred name, to proclaim and extend the Gospel of Christ as widely and thoroughly as any means which he possesses will enable him to do. This was the express command of our Saviour ; it is the necessary result of all the principles contained in the New Testament ; it is the dictate of common sense, and even of that refined selfishness which will look no farther than to the worldly prosperity of our children, or the society in which they reside. Christianity has been the parent of civilization. All the arts of life, as well as all the amelioration in the condition of society, which we now witness, are to be directly traced to its agency. It has been the true reformer of the past, it is the only hope of the future. We beg you, then, to consider these things. We desire you to trace them out in their principles and results. We implore you, if a clergyman, to set them before your people ; if a layman, to set them before your neighbours, with all the distinctness and force of which you are capable. If

Christianity, in its purity and power, is ever to prevail throughout Christendom ; if it is finally to convert the whole world unto God ; it can only be through the efforts and influence of men, — of such men as have imbibed its spirit and understand its value. God, indeed, may shed abroad upon us the secret and blessed influences of his mysterious agencies, and without these human exertion will be of little avail ; but we have no reason to expect them, unless we first, with fidelity and in humility, exert the full force of all the powers of body and mind with which we are endowed. In extending the truth delivered by Christ, he has evidently acted in the past through human agency, and we have every reason to believe that he will continue to do so in the future. These considerations are so obvious, as almost to require apology for their statement ; and yet, is not the present position of our denomination, in respect to this matter, such as to authorize the supposition, that we denied their truth ? We are a part of the moral machinery that ought to move the world. We have intelligence, talent, and wealth in rich abundance ; shall we not employ them in reforming the world ? The command of Christ and the law of love, the foundation-stones of the cause of missions, are as binding upon us as upon others ; ought we not to do all we may to fulfil them ? Many mistakes, many errors, doubtless, are to be discovered in the principles and operations of various sects around us upon this subject. But is this a reason for indifference or neglect in us ? If we have nobler views and deeper wisdom, let us not talk about them, but apply them to the work in hand. Undoubtedly, if Christianity is to be preached at all by us,

we must preach it as we understand it ; — and, if the doctrines and views of others do not seem to us to be, in all respects, the truth, as taught by our Saviour, the more does it become our imperious duty to preach our own. And this may be done in no spirit of party zeal or sectarian bigotry, but in the sincere desire of converting men to Christ, and not to ourselves.”

In conclusion, we would say, that while we have reason to be grateful to Divine Providence for the wise, learned, and good men, who are from time to time raised up to bless the church and the world, we cannot but feel and lament their loss, when, by the dispensations of the same Providence, they are taken from us. And such were Story and Ware, — the friends and supporters of this Association. And one was its much esteemed President. We will be thankful for their labors and influence, — will cherish their memory, and find new motives to usefulness and duty by contemplating their example.

Rev. James F. Clarke, in behalf of the Executive Committee, offered the following resolutions.

Resolved, That Unitarians are, by the Providence of God, in a position which qualifies them to conduct missionary operations to great advantage ; inasmuch as they can go out untrammelled by creeds, and may dwell exclusively on those positive, practical, and fundamental truths which will create a new heart and awaken a new life in the human soul.

Resolved, That in our future action as a denomination,

it is desirable to adhere to the principles of *Christian Freedom and Progress* embraced and advocated by revered and leading Unitarians in past times.

Resolved, That it is the duty of Unitarians to feel and manifest an earnest interest in all the social reforms and philanthropic movements which promise to advance the interests of humanity.

Resolved, That in the present situation of our country, as regards its foreign relations, Unitarians are bound, in common with all disciples of Christ, to plead for peace with renewed earnestness; and we call upon our brethren, of all Christian denominations, to lift up a united remonstrance against that spirit and those measures which may tend to renew or perpetuate the horrors and sins of war.

Resolved, That we congratulate all our friends upon the success which has thus far attended the Meadville Theological School; and while we rejoice to witness the cordiality and confidence shown toward this institution by the Christian denomination, we assure this excellent body of our sincere desire that this institution may be the means, under Providence, of strengthening their hands, and making them yet more useful in the service of our common Lord and Master.

Resolved, That it is desirable to take active measures to promote a more extensive circulation through the country of the works of standard Unitarian writers.

Resolved, That the increasing spread of liberal views among our brethren in Canada and Great Britain confirms our belief in the ultimate success, and our sense of the saving power, of Unitarian Christianity.

Resolved, That we remember with gratitude the labors

of those great and good men of our denomination, in this country and Great Britain, who have, during the past year, gone from among us into the spiritual world ; especially recalling at this time, with solemn joy, the Christian character and exalted worth of Ware, Aspland, and our late President, Story.

The Travelling Agent, Mr. George G. Channing, responded to the first resolution, and read his Report to the Executive Committee, which closed with the following statistics and summary ; namely : —

Average attendance at fifty-six churches, . . .	14,445
Members in “ “ . . .	3,968
Sunday School scholars, “ “ . . .	5,350
Sunday School teachers, “ “ . . .	968
Amount of funds in twenty-six “ . . .	\$ 185,750
Miles travelled by the Agent,	4,241
Addresses delivered by the Agent in fifty-nine towns, . . .	177
“ “ “ to Sunday Schools, . . .	32
Number of letters written upon matters connected with the agency,	500
Money collected by the Agent,	\$ 2,138·59

The Rev. Mr. Holland, of Rochester, New York, spoke to the first resolution as follows.

Mr. President : — Before speaking particularly upon missionary operations, let me say a word upon the distribution of tracts. You have now a vast store of this kind of capital, which we would put in circulation. You have huge piles buried in the dust, which we would dis-entomb, and give to the world in new life. On all the

great lines of travel by which thousands move daily, through the travelling season, through the city of my residence, are our friends, who will gladly coöperate in circulating our publications. There are upon the canal and the lake captains and officers of boats interested in our views, and zealous for their propagation, who would rejoice to assist us in making ourselves known, as we are not now known, to the great travelling, emigrating world. Personal observation assures me, that in many a listless hour, by many a vacant mind, our printed messenger would be eagerly received, and not always would it be as water spilled on the ground. The mere cost of a riband would furnish a volume to some steamboat cabin, which, in the course of a single season, would reach thousands, and by and by reappear in permanent results to reward our faith.

I have time but for two facts upon this subject. The other day, returning to my house with a letter from Michigan, signed by a person who professes "no creed but the Bible, no master but Christ, no names but Christian," — who had never seen a line of Unitarianism, except one Christian Register, which chanced to contain my name, "a preacher to the scattered of the flock," I found four gentlemen just leaving my door, whose errand proved to be the same with that of this writer ; to know what we believed, and to obtain our publications. These Christian ministers have neither libraries, nor means to obtain libraries. In the rich wheat-growing country where I reside, they seldom have two hundred dollars a year, and, though many have purchased copies of Channing's works, it must be with great self-denial and severe

economy that they obtain any other books than such as we can give.

A second fact. A sermon, recently published by one of our Boston clergy, reached Canada West a short time ago, and was there read on Sunday by a Calvinistic Baptist minister to a large congregation, chiefly of a manual labor school, to their entire satisfaction and delight. It was the first they had ever known of Unitarianism. Give us your tracts, then, Sir, and we will set them to work as they have never been set to work before ; and you will reap your reward in the silent but certain growth of the cause.

As to the other matter, — missionary operations, — no man thinks of presenting our views now in a dry, technical, and merely theological aspect. When the unity of God is urged, there is connected his providence and love, and our manifold duty. When it is the death of Christ, that subject is not only laid down as a matter of opinion, but as an example of self-denial, as the most moving manifestation of divine love, and its connection with the immortality it has made so sure. And so, in offering our views of man, the bearing of the whole is to arouse, elevate, and renew, not to chill and paralyze the soul, as doctrinal preaching so often seems intended to do. The consequence is, that the very little missionary work we have so far done has produced greater results than we could have hoped, especially on the minds of the young, that in all the large towns and villages, along the highway of Western travel, our preaching is eagerly welcomed by many, especially among young men who have no other hope, no other chance, of Christianity. In my

immediate neighbourhood, by invitation of another denomination at Geneva, we are provided with a church without expense, and an exceedingly interesting congregation, with the certainty, at least, of a valuable opportunity for occasional services. We now propose (as many other places have lifted imploring hands to us in vain, because we have had no men to spare) to employ at once a State missionary for New York. And one purpose of my remarks is, to say every thing is ready except the man ; and the man we want now, without any delay, this very week, if possible, this night. A committee from the New York Association are present for this very purpose ; and I trust there is enough of generous devotion to the cause among my brethren to insure a favorable answer to their appeal. I promise any such laborer an abundant field, an earnest welcome, and a glorious reward, now and in the future. The post must be filled now ; we cannot afford to wait even another week.

J. A. Andrew, Esq., of Boston, following Mr. Holland, mentioned that he should confine his remarks within the spirit and meaning of the second and third resolutions. I love, said he, to read and to study the writings of "revered and leading Unitarians in past times," for I believe that they were substantially in the right, and that the principles of Christian freedom and progress, as announced, defined, and defended by the fathers of our faith, are the real principles, and the only ones, upon which Unitarianism can rest. It refreshes and invigorates the soul to go back to the roots of the tree which they

planted, in the early days of New England Unitarianism, when, by the very force of their position, by the very attitude of their minds, they were compelled to penetrate into the essence of things ; to dig wide and deep, below the loose foundations they had found to be false and insecure, for a sure resting-place, upon which the church might stand for ever. It was theirs to find a basis for Protestantism, — for the Protestant church of New England to stand upon, equally consistent with union on the one hand, and liberty on the other. I believe they found it. Their writings disclose it. They prove the sagacity and logical consistency of the minds of those venerable men ; and all the experience of liberal Christianity has, I think, tended to confirm our confidence in their wisdom. They did their work well. Let us do ours.

The greatest, the most brilliant and peculiar, of all the characteristics of Unitarianism — that which has won the most hearts, and is the jewel of its crown — is its recognition of *Christ as our example*. Jesus of Nazareth was not a *dogma* ; he was a *life*. He was not a *speculation*, but a *living reality*. He spoke by precept and by history ; by suffering and action ; by his patience and his boldness ; by life and death ; the everlasting *Word* of God to universal man. He *was* his word. It was in him ; and he was the word. He was God's manifestation to humanity. Unitarians, when true to themselves, and to the only consistent Protestantism possible anywhere, in the presence and perception of this truth, fundamental and paramount, must reverently bow down. With them, whoever recognizes Jesus as his teacher and his example, whose life he also is bound to lead, in humble discipleship, is a Christian and a brother.

And if we are, more than all things else, to insist upon the example of the Saviour ; his teachings as illustrated by his life ; and if we are to penetrate the inward life of Christianity, and reproduce, if we can, somewhat of his spirit within ourselves, we must bend to the burden which he bore. Unitarians must, indeed, both feel and manifest an earnest interest in all the social reforms and philanthropic movements which promise to advance the interests of humanity. For *He* was the great reformer. He swept his hand over the falsehood and crime of ages, and his gospel would annihilate all the conservatism of sin. He was a philanthropist ; for no one loved man as he did ; and his religion is a philanthropy. “ The spirit of the Lord is upon me,” he exclaimed in the temple, “ for he hath anointed me to preach the gospel to the poor ; he hath sent me to heal the broken-hearted ; to preach deliverance to the captive, and the recovery of sight to the blind ; to set at liberty them that are bruised ; to proclaim the acceptable year of the Lord.” For whom were the beatitudes he pronounced ? Not for the cunning logician ; not for the astute metaphysician ; not for the correct theologian ; — but for the meek, the poor in spirit, the humble, the hungry and the thirsty after righteousness, the mourner, the persecuted, the peacemaker. For whom is the welcome of the Judge at the last day ; the “ Well done, good and faithful servant, inherit the kingdom prepared for you from the foundation of the world ” ? Not for the orthodox believer ; but for the Christian laborer. For him who has fed the hungry, and clothed the naked, and visited the prisoner. What were the evidences of the very Messiahship of Christ ? They were works of

philanthropy and kindness. Go and tell John, said he, that the deaf hear, the lame walk, the lepers are cleansed, and the poor have the gospel preached unto them. Thus he answered the impatient Baptist, who doubted whether the Nazarene whom he had baptized in Jordan was the Christ of prophecy ; while he himself was left to pine in a prison, without receiving deliverance at his hand. The call of the gospel is to newness of *life*, not of *belief* ; to living *faith*, not *speculation*. It requires a regeneration of the *heart*, not of the *head*.

As a part of the great church of Christianity ; as a portion of the holy, catholic, apostolic, and universal church, within whose ample fold are numbered all whom Jesus recognizes, whether they are recognized by man or not, to be his disciples ; let us hasten ourselves to the work of humanity. And wherever man mourns in dejection ; wherever there is a heart bruised and broken, a brother neglected and forlorn ; wherever he sighs, a captive, or starves in poverty, or cankers in crime ; wherever he stretches forth his hand from within the bars of the prison, or gazes at us in hopeless despair from the scaffold, or toils a slave, fettered and lashed, and sold and bought, a chattel and a *thing* ; O, let us go, — let us go in the name of Christ and his gospel, and carry our message of gospel sympathy and love ! They are the sick. They need the physician. But we need him more than they, if we neglect that work. We may preach theology, and teach it. We must believe and think, — for we have heads, and cannot help it. But theology, philosophy, cannot save the soul, nor regenerate the world. Do not be deluded with the hope of it ; do not wait either for

that phantom, which men speak of as "the general progress of truth," to do your business. There is no general progress without individual progression. There is no such thing as the spirit of Christianity in the world, except as it is revealed to, or manifested in, the souls of individual men. The work of Christ was human salvation. The business of the church is identically the same, by presenting a living, breathing gospel to the world. And might I not venture to ask, on comparison between the practical religion of Jesus, and of the Christian church of to-day, How shall we stand that comparison to-night? What report would American Unitarianism have to make of itself, if tested by that standard! With the motto of this Unitarian Association before us and above us, "*Liberty, Holiness, and Love*," with its lofty requisitions, what shall we say of our imperfect performance? Have we maintained with unshaken front the rights of man, — the rights of the mind? Have we not wavered and conformed to this world, and the powers and opinions of this world, when the gospel — the holiness of Christianity — was commanding us to be transformed by the renewing of our minds, and to withstand its oppression and injustice? As a branch of the Christian vine, the Unitarian body cannot defend itself for not bracing itself up, as the champion of the weak and the enslaved, — the antagonist of the hard tyranny it sees to-day, and has always seen. What Jesus would have done, I pray you, Sir, have we not neglected?

O, I reverence and praise that glorious old error of the Church of Rome, in the belief of which that church has sometimes assumed to resist all the temporal powers of

the world. I cannot help exulting, though I acknowledge the usurpation, when I see the supposed vicar of Christ, the Roman pontiff, standing with his foot upon the neck of princes and emperors, and wielding the sceptre of his spiritual dominion over the subject representatives of mere earthly and temporal sovereignties, declaring in the name of the eternal law of an eternal lawgiver, "Thus far shalt thou go, and no farther." I recognize there the assertion of a mightier than human power ; of considerations more exigent and peremptory than the will of human authorities. I perceive in it the commanding attitude which truth and righteousness, dwelling in the person of all Christian believers, ought to impart to the whole church now, — making it Protestant, not merely against ecclesiastical domination, but against the Man of Sin, — against the Devil and all his works, — in what form or guise he is to be found. To do the whole work of the gospel requires a constantly renewed devotion, and the constant pursuit of an ever-rising standard of duty.

In the memoirs of the late Blanco White, I read, the other day, a letter from the ever-lamented and revered William Ellery Channing ; a few sentences of which, in this connection, I would be permitted to repeat. It bears the date of September 18th, 1839.

"How desirable that a nobler form of Christianity should be preached and practised with an unaffected, all-sacrificing earnestness, zeal, and force. It is not by assailing the *low* in practice or principle, but by manifesting the *high*, that the great work of reformation is to go on. Whence shall this force come? I would that I could look to Unitarianism with more hope. But this system

was, and its recent revival is, a protest of the understanding against absurd dogmas, rather than the work of deep religious principle, and was early paralyzed by the mixture of a material philosophy, and fell too much into the hands of scholars and political reformers ; and the consequence is a want of vitality and force, which gives us little hope of its accomplishing much under its present auspices, or in its present form. When I tell you that no sect in this country has taken less interest in the slavery question, or is more inclined to conservatism, than our body, you will judge what may be expected from it. Whence is salvation to come ? This is the question which springs up in my mind continually."

What a voice is that ! It is the voice of a Channing, who speaks to us from the sealed gates of death. And, O, shall the stain of unfaithfulness to the cause of the American slave remain longer ours ? It embittered the last years of that sainted man. It was a weight of sorrow he bore with him in anguish to his grave. It was the sting of that woe, in which he exclaimed, as he remembered it, " Whence is salvation to come ? " May the future retrieve the errors of the past. And if that sainted spirit is permitted to contemplate the scenes among which it once lived and labored, may there not be one drop of joy added to the cup of his rejoicing by the removal of that reproach from the brethren whom he loved ? It would require some little heroism to do it. It would demand something like courage, I know, to wheel into the fore-front of the battle, where, in fierce and fiery contest, freedom and slavery are matched in fatal strife, — something like courage to risk Unitarianism in that encounter.

But there is a voice, as of a prophet of the Lord, echoing in our ears, "Who will go with me to Ramoth-Gilead to battle?" And will you go? Or shall we stay lazily behind? The fathers of the New England church shall speak for us, and inspire us with their quenchless valor. O, let the men of the Mayflower answer for our devotion. Did they not stamp an impress of heroism upon the Christian character of New England, which secures it from utter recreancy to freedom? They are the men we love to praise. We chant their virtues in songs, and proclaim them upon the house-tops. And one of the last churches which Unitarians have established in Massachusetts is named the "Church of the Pilgrims." They were men who knew nothing else but devotedness to duty. They trusted undoubtingly to that Divine Providence which had led them, through many weary years of alternate triumph and disaster, to that purer religious faith, which was their best possession; and they became the wildest and most visionary of the fanatics of their day, for in weakness they felt themselves strong, and they saw no danger on the waves, no perils in the forest, among savage beasts or more savage men, no hardship in the rugged winters of New England, which they could not face without dismay. They were ready, if need be, to fall upon the very spears of the enemy, to shape a space for victory. If we would but imitate them in their thorough subjection to their own conviction of right, it would revive the church and regenerate the world.

Men call the spot where they now repose "*the cradle of a nation.*" They come from the Western prairies, from the hot plantations of the South; they wind their way

from out the depths of illimitable forests ; and, turning aside from the spires, the domes, saloons, and palaces of cities, with eye pointed toward the ocean, as if, by some second-sight, they saw the Mayflower herself, feeling her way over the dreary and unfriendly sea ; or as if drawn by some irresistible attraction, they know not how nor why, they find themselves bending over the sward under which lies all that death could touch ; and at the tombs of the Pilgrims they exclaim, "*We have found our origin.*"

But the Pilgrims would have been as great themselves, though an unbelieving posterity had forgotten that they had ever been ; and though another and more worldly enterprise had planted over their graves, unmarked by any monument, the seeds of an empire. The sweet mournfulness with which, in their better hours, even the selfish and the skeptical contemplate the resigned and trusting faith with which the strong man and the gentle woman bore, hopefully, their crosses and their sorrows ; the refreshment of the spirit, the rekindling of the heart, the renewal of spiritual life and vigor, which have visited the weary and the forlorn, conning over by torch-light some simple ballad or old tradition, commemorative of the piety or endurance of some Pilgrim-mother ; or which have stolen in upon hearts torn and tempted by vain seductions, and the struggles of spirits, good and evil, contending for the mastery, as they have remembered the manliness and faith with which a Brewster or a Winslow (being found worthy to tread the wine-press of sorrow) praised God in their affliction, nor regretted the pleasures of sin they had left behind them ; — the comfort and

the blessing of their lives, to all those whose spirits have needed the encouragement of such examples, or whose hearts could be softened and made more human by such affecting histories, were worth more — infinitely more — than that they gave birth to a nation. They have conquered, as all the martyrs and confessors, who “have crossed the flood” and now “tread the golden streets” above, have conquered. They have commanded the homage of the world, and now wear a crown of everlasting glory, because they counted no suffering hard, nor death an evil, nor life dear, if they might but win Christ. It was a thought, — an idea, — an abstraction, if you will, that gave being to the Pilgrim character, and baptized it with immortality.

But men of to-day call it unpractical to have ideas, and laugh at nothing so much as at abstractions.

O, Sirs, for that salvation for which Channing toiled and prayed, — for that great-hearted and courageous piety which shall know nothing but the example of Jesus of Nazareth ! And it will come. A new Mayflower will yet be launched upon the sea. And after times may look back with gratitude upon its stern contest against the buffetings that it encountered.

Rev. William H. Channing then spoke as follows : —

Mr. Chairman, — I thank the last speaker (Mr. Andrew) for his remarks, which have been precisely the desirable introduction to what I have to say. And, in obedience to the established rule of oratory, let me gain, if it may be, the good-will of the audience, by repeating the words of the Apostle, “Am I your enemy, because I tell you the

truth ? ” The *truth* should be spoken ; the truth should be *spoken* ; only let this be done in love. We have begun well to-night ; for we have used less laudation than usual. Let us go on in this spirit. He is our best friend who, with justice to what is good in us, reproves our faults ; for he carries us onward. And would that I could adequately express the confidence, the respect, the hope I feel for this denomination of Christians, as a fit preparation for the very frank criticisms which are now to be offered. God knows, it is out of the fulness of the love I bear it, — out of respect for its fundamental principles, and assurance of its high destiny of usefulness, — that I am prompted to state without reserve “ a few things against ” it. But, Sir, what is now to be said will be only giving utterance to feelings and thoughts which are in the hearts and minds of hundreds here present.

This Christian denomination stands on high and honorable ground ; its sphere of usefulness is large and increasing ; but it is very far from occupying the place it might justly claim, and from doing the good it might readily accomplish. And why ? For this plain reason, *we have not confidence in our own principles*. Is proof needed of this assertion ? It shall be given.

Our distinctive principles are summed up in the spirit-stirring motto, LIBERTY, HOLINESS, LOVE. Let us consider these in order, and fairly test our practice by our profession ; so shall we learn whether we do really comprehend and trust these principles.

And first, of LIBERTY. This term denotes freedom to seek, hold, and speak the truth ; and the justification of

this principle is found in the very nature of the human reason, which always demands and tends towards perfect unity, and yet, owing to its finiteness, can never fully attain to comprehension of the Infinite Wisdom. The intellectual perception of any one mind is necessarily limited ; and the only approximation to infallibility must be found in the orderly relation of the perceptions of all minds. Therefore must every intelligence be left freely to respect such portion as it can of the Divine Light. This principle of liberty is a sublime one ; it has been our characteristic that we have so earnestly asserted it. But have we been faithful to it ? Have we faithfully applied this principle in our relations to other bodies of believers ? *I say we have not.* We have talked much of liberality, but have acted and thought like bigots. A young man, who came from an Orthodox seminary to the Cambridge Theological School, once told me, that he had heard more harsh speeches towards the Calvinists in two weeks there, than he had heard against the Unitarians in the two previous years. I fear there was no little truth in the statement. My own experience as a theological student leads me to believe so. It was not from our teachers that I heard illiberality. Far from it. For the venerable man who then was senior professor at Divinity Hall was the soul of candor, whose only desire was to do exactest justice to an opponent's arguments ; and honored men, who have there filled other chairs, have been of like spirit. But among ourselves there was a prevalent tone of disrespect towards other denominations. And was not the Theological School a fair exponent of the temper of our body ? Has not our liberality been more in name

than in deed ? Why, even to-day we have heard too many expressions of contempt and hostility towards other sects. We cannot spare the various sects. Each has a portion of truth, which we need as a complement to our own fragmentary notions. There is not one of them which could not teach the wisest of us a useful lesson. We need to read their publications, to hear their preachers, to learn their favorite and familiar views. And in return for the truth we could gain from them, there is not one of them which would not be benefited by communion with us. There is the profoundest meaning in the endless, exhaustless variety of human opinion. We may talk of ancient symbols of faith as "rotten ladders" ; but let us remember, that each has been a pathway on which angels have ascended and descended, making the hearts of those who believed in them a Bethel. We may talk of creeds as "broken cisterns" ; but each has been in turn, to those who drew salvation from them, a fountain bubbling up with living waters.

And next, have we faithfully applied this principle within our own body ? To bring the matter to a point, without circumlocution, — Has liberality been exercised towards those called Transcendentalists ? Come, now, let us reason together plainly, fairly. Here stands one before you, who in this assembly, or amidst the whole denomination gathered together, is proud to avow himself one of those heretics ; and I say you have not acted in a liberal manner towards us. Most cheerfully, gratefully, do I acknowledge not a few exceptions among ministers and laity ; but I deliberately assert, that the general mode of treatment in the denomination has been to awe and

silence us, and to lessen our just influence by hard names and covert insinuations. Practically, you have set up a creed by which you have sought to excommunicate us. And that creed is the *narrowest* which can be found in the records of the Christian church ; for it is confined within a certain definition of the word *miracle*. You say the 'Transcendentalists are not Christians, because they do not believe in your particular notions of miracles, — in your particular views of the Bible. For one, I turn the tables on you, and solemnly here say, that I am the believer, and you are the skeptics. Many a Transcendentalist sees more, not less, in the Bible, than the majority of Unitarians ; more, not less, in Christ. Miracles ! brethren. *This* is the grand marvel and mystery in the history of Jesus, that a human being should have lived in unbroken communion with the Infinite God. His whole life, word, action, was an overflow of the super-human through the human. And do you tell me I am an infidel, because I think your standard, by which to measure this beloved Son of God, is a most meagre and unsatisfactory one ? Do you call me an infidel, because I see in the Bible only a part of God's world-filling revelation, which is progressively unfolding through the ages ? If I am an unbeliever, it is because I believe that the whole of human life, in individuals and nations, is far more sacred, and more pervaded with God's presence, than do the most.

It is sad for one who is oppressed with the sense of his own and the popular ignorance, to see any attempt to hinder the search after truth. The age is without a creed ; we are a generation of seekers. It is the price-

less privilege of the Unitarian denomination, if we only knew how to value it aright, that we have dared to confess our want of divine knowledge, and our longing to gain it. We need a *theology*, and as yet we have nothing that deserves the name of one ; no ! not even the fundamental principle or corner-stone of such a theology, as every scholar and every thoughtful man in the denomination must surely know. And in such a state of things, amidst such intellectual barrenness, are we to urge an exclusive policy, to deaden the efforts of inquirers, to cast out independent thinkers ? It is the poorest economy of spiritual treasures. We have, from not trusting liberty, allowed too much of a timorous, prejudiced, stereotyped mode of thought and action to grow up. Lately, a friend, who does not doubt that he at least is a good Christian, — and to this I heartily assent, — said to me, “ We are drawing closer and closer the lines, and shall soon shut you heretics out of all our pulpits.” To which I replied, and I think the answer a fair one, “ You cannot exclude me from the church of Christ, if you would, for I am a member of it by God’s permission, and not yours. And I would not exclude you, if I could ; for I see, in spite of your bigotry, that you are truly a child of Heaven.” Brethren ! this exclusive spirit is, among us, an absurd inconsistency, and is destined soon, I trust, to pass utterly and for ever away. We have no creed ; it is preposterous to pretend it. We have not a theology ; but we have what is far better, — a divine life of love in the heart ; and if we but give to this a full expression in our deeds, the temple of truth shall gradually be built up,

under whose dome, amid whose circling walls, we may walk freely to worship.

And this brings us to a consideration of our second great principle, HOLINESS. And what is holiness? It is the *life of God in the soul of man*; it is divine love entering into and pervading the human will with its own exceeding peace and joy and incommunicable glory. This principle should be the very distinction of a denomination who call God the Heavenly Father. But have we in its purity and fulness the "spirit of adoption"? do we dare to believe that we can be children of God, and heartily aspire to become so?

Have we not erred in two directions, and quenched the spirit by two opposite forms of doubt? And first, have not some of us too much turned away from the "doctrines of grace," so called? Disgusted with prevalent fanaticism and enthusiasm, were we not prompted, in a most indiscriminate manner, to reject the sublime truth of *spiritual influence*? It was a sad day, friends, when we did this. We talked of virtue, of goodness. It was well so far. But what is virtue, what is goodness? Is not virtue, the power of manly will, reformed and renewed by our fresh impressions of the divine will? Is not goodness the power of God within us? What we were called to teach was the awful fact of a perpetual regeneration. We needed to feel and to assert, as none had ever done, that God is indeed a Father, because man in his spiritual life is for ever newborn from him. We should have taught, in its full length and breadth, the truth, that man's life is a received life, not an inherent one; that man is nothing trusting in himself, but that he becomes divine

by trusting in God ; that immortality is the perpetual communion with the ever-living Being of Beings. We should have acknowledged the glorious promise and welcome given to us in the life of Christ, our elder brother, the Beloved Son ; we should have pressed on with humble eagerness to learn, what profound meaning was wrapt in that parting prayer of benediction, may “they all be one, *as we are one.*” Oneness with God, brethren, that is holiness, the holiness we should have sought.

And now, on the other hand, have not some of us, by a natural reaction, been driven into the opposite extreme ? Are there not those, who, chilled in the air of frigid moralism and elegant proprieties which once filled many Unitarian churches, have sought to rekindle a fire on the altar of their hearts with the mouldering ashes of Orthodoxy ? I know, as all must, what may be well-called the pietistic phase of the Unitarian movement. The motive of this tendency to devoutness has been an uneasy sense of spiritual want ; it is a confession of conscious deadness of spirit ; it shows the resurrection of a higher feeling ; it must result in good. Not a word have I, in my heart, to say against prayer-meetings and conference-meetings ; on the contrary, I could cheerfully unite in them. But this I do feel constrained by love of truth to ask, — Has there not been too much of imitation and of contagious sympathy in all this, and not enough of spontaneous, fresh, original impulse ? It seems to me to be in some sort a digression from our special path into beaten highways. We were charged to add to existing modes of piety yet a new mode. It was not the asceticism of the Catholic saint, not the stern gloom of the

Puritan, not the joyous rapture of the Methodist, not the quiet, self-concentred thought of the Friend, which we were summoned to illustrate, but a wholly new form of embodying the divine life in the human. Beginning from an unqualified trust in the *perfect* love of the Heavenly Father, it was for us to have passed into a triumphant hope of man transfigured by the indwelling spirit of God ; to have recognized the profound mystery of conscience, by which a door for ever opens into the Holy of Holies, where on the tabernacle shines always the light of Divine Goodness ; to have looked upon every human being as a sacred temple, whose polluted courts were to be cleansed, whose down-cast altars reared again ; to have regarded earth as a home to be brightened and made beautiful by a redeemed race of men working in concert. In a word, the kind of piety we were destined to express was the daily, hourly sacrifice of a joyous, hopeful, vigorous, manly, devoted coöperation with God, in the multiplication of good.

And this leads us to our third principle, — Love. In estimating the importance of this we have boasted that we surpass all denominations. We surely ought so to do. Our whole doctrine of human nature, of man's relation to God, of his destiny, should prompt us to a love akin at least to the perfect disinterestedness of Jesus. But has it been so? How many have practically carried out their faith in the dignity of man? Nay, how many are there rather, who, dismayed by individual and social degradations, consider all high hope for man, all earnestness in reform, to be either foolish visionariness or dangerous radicalism. Brethren, we have the reputation of being,

next to the Episcopalians, the most conservative denomination. And verily I think it must be granted, that, judged by the light of our principles, we have been a backward, timid, inefficient body. Shall I give an illustration which this place forces on my heart? O, often do I wish, that I was not by name and blood connected with the sainted man whose lips poured streams of life from yonder desk, that I might speak of him as I know he merits, without the possibility of any one's imputing to me a selfish motive! But, even at the risk of having it thought, that something of the Devil mingles with what should be purely of heaven, will I say, here and now, what truth commands. I ask, then, directly, whether there are not many men who now praise William Ellery Channing, who when he was living looked coldly on him, censured him? It is not many years since, in public, these words were spoken: — "I am ashamed to belong to a denomination of which Dr. Channing is the head." There were many, perhaps some now present, who, when he advocated the rights of the slave, and plead the cause of the working classes, called that noble being a fanatic and a Jacobin. This is a fact, is it not, friends? and if *he* is here to-night, he knows it, not in anger, but in deep, tender sorrow. There are others, who, holding aloof from the great reform movements of the day, — from what motive God and their own consciences best know, — hide themselves behind his mantle, and justify their course by his example. They know not the man they thus injured by their praises. How can we tell in words the bitter trial of that living heart which, cut off from vigorous action by utter weakness, holding on to life but by a thread, sinking spent upon the journey be-

fore half its work was done, looked round for the young, the brave, the strong, to carry out in deed what all the principles he advocated demanded, — and found them not. Brethren, the true way to honor this spiritual father of so many of us is to *do* what he *would* have done. The lesson of his life was humanity. It should be the indomitable purpose of our whole denomination to justify its respect for human nature by elevating man. We have done well to carry on, even as we have, the ministry to the poor. But do we not all acknowledge, how very far short we fall of a truly Christian life, — of a life like His who glorified the lowest menial act by the splendor of his love? Have we brought Christian principle to bear upon the world around us as we might? Look at commerce, with its sordid aims and all-pervading atmosphere of mercenariness. Look at the relations of capital and labor, at existing castes, at growing social evils. Look at poverty, intemperance, licentiousness, popular ignorance. Look at slavery, and our nation's shame. It is not enough to build Gothic churches; it behooves us to see that the men and women who worship in them are reared into a living temple by the strong cement of love. We must carry out our holiness in love. The angels visit us only on condition that we give again the gifts they bring from Him whose joy is to diffuse himself for ever and everywhere in fresh bounty.

And now, friends, if any remark by me here uttered has given pain, I regret it, and still more the occasion of it. If the intermingling of my own personal feeling has been the cause of the suffering, I ask my brother's pardon. But if the truth has cut him to the quick, then let him welcome such grief as a healing angel.

I end as I began ; it is the love I bear to the principles of this denomination which has forced from me these frank confessions. I have no words to express my view of the glorious destiny of this body of Christian disciples, if they are but faithful. The old Catholic Church was, as it were, the trunk of the tree of life. The branches were the dividing sects ; the leaves were the various doctrines ; but now in this age of humanity, the blossoms of hope, each separate, yet all in concert, nod together, and the ripe fruits of charity kiss one another, as the breeze of the Spirit sweeps by, saying, the time of the harvest has come. Individuality in union, independence and coöperation, freedom of the separate members, but central harmony, from one all-pervading life of divine love, — this is the temper of the new Catholic Church. I rejoice to believe, as our honored brother Putnam said the other day, that an unequalled opportunity is given to us to realize this great idea of liberty in unity. In the inspiration of humanity, which fills this age and Christendom, is the pledge of heaven descending upon earth. It is coming, — that New Jerusalem. Are we ready ? If we are not, God can well afford to spare us. But if with hopeful, humble hearts, we give ourselves up to universal love, then with what welcome will our Father, and Christ, and the spirits of humane and heroic men of all ages receive us to their high communion !

Geo. S. Hillard, Esq., then addressed the meeting as follows : —

Mr. President, — I propose to speak upon some topics, rather suggested by the resolutions, than directly em-

braced by the terms of any one of them. The moral and religious world presents different aspects, according to the point of view from which it is contemplated. As I am a layman and a lawyer, I am led to look more at the conduct of Christians than their creeds. Christianity is made up of doctrines and precepts. Respecting the former, there are and always will be diversities of opinion among men, and those diversities are independent of the will. Respecting the latter, there can be no substantial difference among men of sound minds. Men may differ widely, for instance, as to the essential nature of Christ, his relation to God and to the human soul, but there can be no doubt as to the inestimable value of the rules of conduct which he prescribed. These rules are sufficient for the guidance of man in every possible relation in which he may be placed. Their application was first limited to individuals. In the early ages of the church there were men and women whose lives were crowned and embellished with all the Christian virtues ; but these were bright points in the general moral darkness. It was long before Christianity began to be felt in masses, societies, and communities. Its progress has been always from the smaller to the larger circles of humanity. At this moment, whatever honorably distinguishes this age from those that have gone before it, — the movements in favor of peace, temperance, and prison discipline, the provision made for poverty and insanity, reforms in criminal law, the interest felt by the more favored in the less favored classes, — are all the slowly-gained triumphs of Christianity over the natural hardness and selfishness of the human heart.

The most comprehensive relation is that which man

sustains to the state. For this the last and highest triumph of Christianity is reserved. When this is accomplished, Christianity and politics will be identical. That we are far, very far, from this standard will not be denied. The conduct of nations, especially in their external relations, falls below not merely the Christian standard of duty, but even below that which may be drawn from the writings of virtuous pagans, such as Confucius or Plato. They seem as yet to be wholly swayed by the selfish passions of the natural man. To prove this, I need not go back to former times, nor yet cross over to another hemisphere. I can find proofs and illustrations in rank profusion upon our own soil. And here you will indulge me in some plainness of speech, doing me the justice to believe that my point of view is not that of a party politician.

We have been for some time, and are now, in interesting and critical relations with two states, — England and Mexico. Our dispute with England turns upon a question of territory, of more or less land. Now the Christian rule or sentiment expressed by the words, "in honor preferring one another," would suffice to settle such a question in twenty-four hours. Yet in the debates of Congress on this subject, what elevated Christian sentiment has been uttered? Who has ventured to suggest, that some respect was due to the precepts of Jesus of Nazareth in international relations? On the contrary, we have heard sometimes sentiments of the most odious ferocity, and sometimes of the most sordid rapacity. We have heard men avowing sometimes the motives of pirates, and sometimes those of pedlars; but never those of Christian statesmen and legislators. Of course, I do not say that all the de-

bates were of so low a tone, but I do say that the highest note of sentiment uttered was not high enough.

Then look at Mexico, and how we have stood, and are standing, towards her. I am not going to unfold the record of our shame ; it would be a long tale and a sad one. I contend that our course towards Mexico is not warranted even by that inferior and selfish code which is laid down by writers on public law, and it is as far below the Christian standard as the earth is below the heavens. We have happily blended therein the robber, the tyrant, and the bully. Yet is there any public man that gives utterance to a sentiment of Christian reprobation of our conduct ? Is there any one who sounds out with a voice of power the noble word, duty, in the ears of our people ? In a moment Congress votes millions of money to carry on this wicked and most unchristian war, but how slowly does a measure, which has for its object the diffusion of truth among men, toil and lag through that body ! With how feeble and languid a grasp does it seize upon their attention ! How often are its friends doomed to disappointment and defeat ! How cold and sluggish are the movements of our virtues ! how vivid and intense those of our passions ! The one is the feeble pecking of the dove ; the other, the fierce rending of the eagle.

I am told that there is a portion of the public press which openly proclaims and exults that no public man dares oppose this war because of the obloquy and political proscription which followed the opponents of the last war with England. If this be true, " O shame, where is thy blush ? " on what feeble reeds and trembling bulrushes does the fabric of our national glory rest !

I call upon the moral and religious portion of our community to rebuke the detestable sentiment, that our country is to be supported whether right or wrong. Would that the breath of a true and calm courage could be breathed into our public men, that they might lift themselves above the shows and shadows that are around them, and take counsel of considerations above and beyond "the flight of time." Man's essential dignity is derived only from those elements which are unseen and eternal. What is his mortal life? A brief spark, glowing for a moment, and soon swallowed up in the jaws of darkness. But this, "our bank and shoal of time," is overarched and encompassed by majestic and eternal truths, which, from afar, pour round our darkling paths the light of heaven. To see a man unconscious of these mighty and spiritual realities, and swayed only by those motives which are of the perishing brood of earth, anxious about this man's smile and that man's vote, smitten by dread of popular obloquy, paralyzed by the miserable fear of a miserable press, is, indeed, a mournful spectacle. A sadder sight the earth can hardly show. I am struck with the low tone of moral sentiment among our politicians and public men. Intellectually speaking, they may be superior to the people at large, their constituents; but, in a moral point of view, they are inferior. We are better than our rulers. The race of public men is sadly degenerated. We must introduce a nobler stock. I wish to see men in office who will turn towards the tyranny of a majority the same resolute countenance with which Paul met the embodied majesty of Rome at Cæsarea, and so reasoned of "righteousness, temperance, and judgment to come," that Felix

trembled ; — who will meet the roar of popular madness with the calm soul of George Fox, who records of himself, that, when placed in the dock to be tried as a felon, the spirit of the Lord so came upon him, that, when he arose, the judge and jury became as dead men under his feet ; who will see a scoffing, hissing majority as so many dead men under their feet, if the path of duty should lie through them and over them.

I would hold up no visionary and fantastic standard of conduct. I have no respect for what Milton calls “ a fugitive and cloistered virtue.” The work of the world must be done, and a morbid and over-sensitive conscience, which only doubts and dreams, is hardly to be commended, certainly not to be imitated. I would strengthen my positions by the great authority of Mr. Burke, whose golden pen dropped truth and wisdom in its most careless movements. In one of his recently published letters, he says, “ The principles of true politics are merely those of morality enlarged.” And where are the purest principles of morality to be found ? I need not answer, in the New Testament.

The great problem for the Christian world now to accomplish is, to effect a closer union between religion and politics. They have too long been estranged and at variance. There is a sort of division of labor in society, which is any thing but satisfactory or encouraging. We have one class of men to carry on government, another to transact the common business of life, and another to do our religion and morality. Hence our wise men are not good, and our good men are not wise. I make this as a general remark, subject, of course, to exceptions and

qualifications. The wise men of our country are not spiritually minded. They are engaged in the pursuit of wealth, of professional and political success ; they are developing the industrial resources of the country, and adding to its material wealth. The ends they pursue are not high, but they show an admirable sagacity in the means they use to accomplish them. On the other hand, the good men are not conspicuous for wisdom or sagacity. They pursue high aims, but do not choose the best means. Their goodness is visionary, unpractical, and fanatical. They awaken the scarcely suppressed contempt of the hard, shrewd, sagacious man of the world. These latter hardly pay them the compliment of sincerity. They do not go to them if they want advice in any doubtful matter, as the investment of property, the purchase of an estate, the marriage of a son or daughter. We instinctively associate eminent goodness with want of force of character, and feebleness of intellectual fibre. Thus the children of darkness are wiser in their generation than the children of light. We give our poor tithes to heaven, while the world, the flesh, and the devil exact the other nine parts of our efforts, our energies, and our thoughts.

Brethren, this is a fearful mistake, and fearfully shall we answer it, if it be not amended. Let it be borne ever in mind, that the foundations of material prosperity are moral, and that there can be no soundness in the body politic, unless the principles of Christian morality flow and circulate through it, like the blood in the natural body. If we leave the moral and religious interests of the country in the hands of clergymen, of women, and of a

few visionary and fanatical laymen ; if the shrewdness and sagacity of the country are to be absorbed in the accumulation of property ; — if the politics of the country are given over to reckless demagogues, venal office-seekers, and unprincipled editors, our wealth and material prosperity will rest upon foundations as uncertain as those of a palace built upon the crater of a volcano. The politics of the country, using that word in its most comprehensive sense, are matters of deep concern to all of us. We cannot daff them aside and let them pass, if we would ; and we ought not to, if we could. They include our highest temporal interests. They form the framework which incloses and gives support to all the rest. We must elevate and exalt them. We must intrust the work of government to cleaner hands and purer hearts. We must rebuke the doctrine, whether directly maintained, or indirectly sanctioned, that the morality of the Gospel is too fine for use. We must bring about a union between wisdom and goodness. We must dedicate the most vigorous faculties of man to the highest ends. We must enlist the passions in the cause of truth and virtue. We must make men do good and be good, with that energy and intensity with which they now pursue wealth or political distinction, or make love, or seek revenge. We must have men to rule over us who will “ hate the cowardice of doing wrong.”

My thoughts are haunted with the vision of a Christian commonwealth, in which every man, whatever be his function or office, shall feel himself to be an anointed priest of the Lord, and infuse into his daily life the spirit of purity and devotion, in which the different sects of the

Christian world shall lay aside their theological wrangling, and enter into a noble strife to see who shall most resemble, in life and spirit, Him after whose name they are called, in which the rent fragments of Christ's garment shall be woven again into a web of wholeness and beauty. Then the earth will become a temple, and the roar and hum of daily life will go up like a chorus of praise and thanksgiving. Brethren, is this a dream and no more? are the tares ever to grow in the field of the Lord? are the faint and bleeding hosts of truth never to forego their wasting conflict, and are the meek never to inherit the land that is promised them? — The end is afar, and cannot be discerned. Some see it gilded with hope, and some darkened with gloom. But motives to effort are to be drawn from sources over which the changing moods of our own mind have no power. The past we cannot recall; the future we cannot command; the "fleet angel" of the present we can seize and hold. The passing hour we can crowd with heroic action, and generous sacrifice. Brethren, the night cometh, in which no man can work; let us so live and work while it is day, that we may lie down to our repose with no unavailing regrets, — no stings of self-reproach.

Rev. Dr. Gannett made a few very appropriate remarks; after which the Report and Resolutions were accepted, and the meeting was closed by singing the Dismission Hymn.

ADJOURNED MEETING.

The adjourned meeting was held in the chapel of the Church of the Saviour, at nine o'clock, Thursday morning. Rev. Charles Brooks in the chair. The meeting was occupied mostly in discussions relating to the Travelling Agency.

The following amendment to the fifth article of the Constitution was offered by Rev. Mr. Palfrey, of Barnstable : —

“ The officers shall be a President ; fifteen Vice-Presidents ; a General Secretary, who shall have the care of all the business and interests of the Association under the control of the Executive Committee ; an Assistant Secretary, who, in case of the absence or sickness of the General Secretary, shall perform such duties of a recording and corresponding secretary as may require immediate attention ; and a Treasurer ; all of whom shall be chosen annually ; and six Directors, two of whom at least shall be laymen, of whom the two who have longest served shall retire annually, but at the two elections next after the adoption of this article, the two who shall retire shall be determined by lot.”

Adjourned to three o'clock, P. M.

At the adjourned meeting, Rev. Dr. Gannett offered a series of Resolutions, as a substitute for those offered in the morning by Henry H. Fuller, Esq., which were unanimously adopted. They are as follows.

Resolved, That the business of this Association has so

much increased, and the opportunities for an extension of its usefulness have so multiplied, that it is proper to create a permanent office, to be filled by a Travelling Agent, so far as this may be done without an alteration of the Constitution.

Resolved, That the trial of such an office, which has been made during the last year, confirms us in the belief that it may become an important part of our operations.

Resolved, That such an office be now created, to continue till it shall be abolished by vote of this Association.

Resolved, That the appointment of a person to fill this office be vested in the hands of the Executive Committee, and that they be instructed to make such appointment, annually, as soon as possible after the annual meeting.

Resolved, That the salary of this officer be determined by the Executive Committee, — subject only to this condition : that it shall not exceed \$ 1,000, exclusive of travelling expenses.

The two succeeding resolutions, offered by H. H. Fuller, Esq., were unanimously adopted.

Resolved, That the Executive Committee be authorized to prescribe the duties of the General Secretary, and of the Travelling Agent, respectively, — and so to distribute said duties as to promote, in the *most efficient manner*, the great purposes of our Association.

Resolved, That it is expedient and *desirable*, that a convenient room or rooms should be provided for the use of this Association, in some central place in Boston, which shall be kept open as a reading-room, and free of access, as such, during all the business hours of every week day, under the charge and care of the General

Secretary, — and in which shall be placed the books and library of the Association, and such tracts and pamphlets as they may possess, for sale or distribution.

On motion of Mr. N. A. Barrett, Esq., it was

Voted, That the Executive Committee be instructed to cause to be issued a cheap series of tracts, of a practical character, for gratuitous distribution. Also, to make arrangements for calling conventions in as many County Associations as practicable, during the present year, for awakening, or increasing, an interest in the missionary cause, if, and when, they deem expedient.

A vote of thanks was passed to Messrs. Muzzey, Ellis, Hall, and Rogers, for their valuable services as members of the Executive Board.

The meeting was dissolved.

CONSTITUTION

OF THE

AMERICAN UNITARIAN ASSOCIATION.

1. THE name of this Association shall be THE AMERICAN UNITARIAN ASSOCIATION.

2. The object of this Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country.

3. Unitarian Christians throughout the United States shall be invited to unite and coöperate with this Association.

4. An annual subscription of one dollar shall constitute a person a member ~~as~~ long as such subscription shall be paid; and a subscription of thirty dollars shall constitute a person a member for life.

5. The officers shall be a President, fifteen Vice-Presidents, a General Secretary, who shall have the care of all the business and interests of the Association under the control of the Executive Committee, an Assistant Secretary, who, in case of the absence or sickness of the General Secretary, shall perform such duties of a recording and corresponding secretary as may require immediate attention; a Treasurer and six Directors, two of whom, at least, shall be laymen; and two of the Directors shall retire annually.

6. The Directors, Secretaries, and Treasurer shall constitute the Executive Committee, who shall meet once in each month, and shall have the direction of the funds and operations of the Association.

7. An annual meeting shall be held, at such time and place as the Executive Committee shall deem advisable, of which due notice shall be given, and at which officers shall be chosen, reports be made, and any other business be transacted which may come before the Association.

8. The Executive Committee shall have power to fill any vacancies which may occur among the officers between any two annual meetings.

9. Any amendment of this Constitution shall be proposed at one annual meeting, and may be accepted at the next anniversary, if two thirds of the members present be in favor of such amendments.

10. There shall also be a Council of the Association, consisting of not less than twenty-five, nor more than ———— members, to be nominated by the presiding officer, and chosen by a hand vote at the annual meeting, whose duty it shall be, whenever it is necessary, in conjunction with the Executive Committee, to consider and determine what further measures may be taken to increase the usefulness of the Association, by what means they may be carried into execution, and in what manner funds can be provided for the purpose. The Council shall hold a stated annual meeting on the Thursday succeeding the annual meeting of the Association, at four o'clock, P. M. The Executive Committee shall call special meetings whenever they shall deem it necessary, or at the request of any five members of the Council; and twelve members shall constitute a quorum. The powers of the Executive Committee with regard to all matters not acted upon by the Council are to remain the same as heretofore.

Vote passed by the Executive Committee, September 23, 1836, as amended March 30, 1830.

Resolved, That every member of the Association be entitled to one copy of every tract of the *first and second series* published by the Association during the year for which his subscription is entered.

Vote of the Executive Committee, passed January 4, 1836.

Voted, That no Society be recognized as auxiliary to this Association, the terms of subscription to which are less than those required in the Constitution of this Association.

Vote passed by the Executive Committee, June 20, 1833.

Voted, That the fourth article of the Constitution be so construed, that any one who shall pay thirty dollars for the General Agency of the American Unitarian Association, either at once or by annual instalments within five years, shall be considered a life-member.

CLERGYMEN MEMBERS FOR LIFE.

THE following clergymen have been made members for life of the Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbott, Abiel	Cunningham, Francis,
Alden, Seth	Cutler, Curtis
Alger, Horatio	Chandler, Seth
Allen, Joseph	Cordner, John
* Andrews, William	* Damon, David
Arnold, A. C. L.	Dewey, Orville, D. D.
Allen, Joseph H.	Doggett, Theophilus P.
* Bancroft, Aaron, D. D.	Edes, Henry, D. D.
Barrett, Samuel	Edes, Henry F.
Bartlett, John	* Edes, Edward H.
Barry, William	Emmons, Henry
* Bascom, Ezekiel L.	Everett, O. C.
Bates, Reuben	Ellis, George E.
Bellows, Henry W.	Farley, Frederick A.
Bigelow, Andrew, D. D.	Field, Joseph, D. D.
* Brazer, John, D. D.	* Flint, Jacob
Briggs, Charles	Flint, James, D. D.
Brigham, Charles H.	Fosdick, David
Brooks, Charles	Fox, Thomas B.
Brooks, Charles T.	Frothingham, William
Brown, Addison	Frost, Barzillai
Buckingham, Edgar	Furness, William H.
Burnap, George W.	Gage, Nathaniel
Burton, Warren	Gannett, Ezra S., D. D.
* Channing, William E., D. D.	Gannett, Thomas B.
Clark, Amos	Gray, Frederick T.
Clarke, Samuel	* Greenwood, F. W. P., D. D.
Cole, Jonathan	Hall, Edward B.
Colman, Henry	Hall, Nathaniel
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OF THE

AMERICAN UNITARIAN ASSOCIATION.

FIRST SERIES.....VOL. XIX.

CONTAINING NUMBERS CCXVI. TO CCXXVII.

B O S T O N :

WM. CROSBY AND H. P. NICHOLS,

118 WASHINGTON STREET.

1846.

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1st Series.

No. 239.

THE

TWENTY-SECOND REPORT

OF THE

AMERICAN UNITARIAN ASSOCIATION,

WITH THE

PROCEEDINGS OF THE ANNUAL MEETING,

MAY 25, 1847.

BOSTON:

WM. CROSBY AND H. P. NICHOLS,
111 WASHINGTON STREET.

JUNE, 1847.

Price 4 Cents.

CAMBRIDGE:
METCALF AND COMPANY,
PRINTERS TO THE UNIVERSITY.

TWENTY-SECOND ANNIVERSARY.

THE Twenty-second Anniversary of the American Unitarian Association was celebrated on Tuesday, May 25th, 1847.

The meeting for business was in the chapel of the Church of the Saviour, Hon. Richard Sullivan, one of the Vice-Presidents, in the chair. Prayers were offered by Rev. Mr. Osgood, of Providence. The records of the last annual meeting were read. The first question that came up was upon the acceptance of the act of incorporation, obtained in obedience to a vote of last year ; but as it appeared, on inquiry, that the notice for the meeting had not been legally given, it was simply voted to be expedient for the Association to adopt an act of incorporation like the one which had been procured. Under this vote the Association conducted its business, with the understanding that it was hereafter to be ratified and confirmed at a meeting to be called according to the statute.

Rev. Mr. Lothrop, in behalf of the Executive Committee, submitted for adoption some by-laws. They were

taken up separately and discussed, and a part of them were adopted.

The meeting was then adjourned to the Channing Street vestry, at six o'clock, P. M.

At this meeting the Treasurer's Report was read and accepted.

Statement of the Receipts and Expenditures of the American Unitarian Association, from May 26th, 1846, to May 25th, 1847.

RECEIPTS.

Balance in the Treasury, May 26th, 1846, as per account then rendered,	\$ 199 73
From Auxiliary Associations and Subscriptions, \$ 2,593 51	
“ Donations,	497 00
“ Life-members,	366 00
“ Sales of Tracts,	293 09
“ Societies and Individuals, for Missionary Purposes,	2,468 23
“ Societies and Individuals, for Churches needing aid,	1,462 81
“ Societies and Individuals, for Theological Education, including Meadville School,	380 62
“ Societies and Individuals, for Agent's Expenses,	18 25
“ Interest on Permanent Fund for Salary of General Secretary,	978 17
	<hr/> 9,057 68
“ Money borrowed,	2,000 00
	<hr/> \$ 11,257 41

EXPENDITURES.

For Paper, and Printing and Binding Tracts, and

Books for Distribution,	\$1,858 78	
" Salary of General Secretary, one year,	1,500 00	
" " " Travelling Agent, "	750 00	
" " " " " one quarter of previous year,	250 00	
" Travelling Expenses of do.	178 17	
" Rent of Office, Tract Agency, &c.,	225 00	
" Incidental Expenses,	164 66	
	<hr/>	\$4,926 61
" Aid of Unitarian Soc. in Toronto,	350 00	
" " " " *Milwaukee,	100 00	
" " " " *Cannelton, Ia.,	160 00	
" " " " *Vernon, N. Y.,	230 00	
" " " " *Troy, "	1,275 00	
" " " " Albany, "	100 00	
" " " " Hartford, Ct.,	125 00	
" " " " *Norwich,	400 00	
" " " " Topsham, Me.,	75 00	
" " " " *Rowe, Mass ,	105 00	
" " " " Montague,	100 00	
" " " " Dennis,	50 00	
" " (2d) " " *Lowell,	150 00	
" " " " *Harvard,	25 00	
" " " " Sudbury,	50 00	
" " " " South Natick,	100 00	
" " " " *Marshfield,	25 00	
" " " " Chelsea,	50 00	
" " " " East Boston,	150 00	
	<hr/>	
Amounts carried over,	\$ 3,620 00	\$ 4,926 61

* The payments and appropriations marked thus (*) are made, wholly or in part, from funds specially designated by the donors for these purposes.

Amounts brought over,	\$ 3,620 00	\$4,926 61
For Aid of Broadway Unitarian Soc., *South Boston,	200 00	
“ “ Church of Warren St. Chapel,	200 00	
“ “ Rev. Mr. Fisher's Irish Society,	355 00	
	<hr/>	4,375 00
For Theological Education.		
“ Aid of Mr. J. Ferris,	100 00	
“ “ “ O. J. Fernald,	100 00	
“ “ “ H. J. Hudson,	25 00	
	<hr/>	225 00
“ “ Meadville Theological School,	980 62	
	<hr/>	1,205 62
For Missionary Services in the Western States.		
To Rev. J. Walworth,	100 00	
“ “ E. B. Wilson,	10 00	
“ “ M. De Lange,	125 00	
“ “ Dr. Thompson,	50 00	
“ “ Geo. Moore,	200 00	
	<hr/>	485 00
For Missionary Services in New York and New England.		
To Rev. A. A. Livermore,	22 50	
“ “ Herman Snow,	50 00	
“ “ G. F. Simmons,	16 23	
“ Mr. J. Ferris,	40 00	
	<hr/>	128 73
	<hr/>	613 73
		<hr/>
		\$11,120 96
Balance on hand to new account,	.	136 45
		<hr/>
		\$11,257 41

Er. Ex.

HENRY P. FAIRBANKS, *Treasurer.**Boston, May 25, 1847.*

LIABILITIES OF THE ASSOCIATION.

The following sums have been appropriated and are not yet paid.

For building a Church at *Rockford, Ill.,	.	.	\$ 706 00
" " " *Hartford, Ct.,	..	.	50 00
" Aid of Unitarian Soc. at *Tremont, Ill.,	.	.	100 00
" " " " *Hillsboro, Ill.,	.	.	50 00
" " " " *Vernon, N. Y.,	.	.	50 00
" " " " *Topsham, Me.,	.	.	100 00
" " " " *Manchester, N. H.,	.	.	100 00
" " 2d " " Lowell, Mass.,	.	.	50 00
" " " " *Leverett, "	.	.	50 00
" " " " *Haverhill, "	.	.	75 00
" " *Theological School at Meadville,	.	.	557 72
" " *Missionary School at Albion, Mich.,	.	.	50 00
" " Theological Education,	.	.	16 00
" " Rev. Mr. Walworth,	.	.	100 00
" " " " Barr,	.	.	100 00
" " " " Boothby,	.	.	50 00
			<hr/>
			\$ 2,204 72
The Association also owes for borrowed money,	.	.	2,000 00
			<hr/>
			\$ 4,204 72

Boston, May 28, 1847. The undersigned have examined the foregoing accounts, and find the same to be correctly cast, and properly vouched.

PRINCE HAWES, }
 THOMAS TARBELL, } *Auditors.*

The by-laws were further considered, and some of them adopted. But previously to the adjournment to the church, it was voted to meet at the chapel of the Church of the Saviour, on Wednesday, at 3 o'clock, P. M.

At the meeting on Wednesday, Hon. Stephen Fairbanks in the chair, the discussion was continued, and all the by-laws were adopted. Some resolutions were offered by Rev. Samuel May, Jr., but were laid on the table to give place for action on other subjects. A committee of nomination was appointed.

Adjourned to 9 o'clock, Thursday morning.

At the meeting on Thursday, Rev. Dr. Dewey communicated to the Association his inability, on account of pressing duties, to serve as President another year, and C. K. Dillaway, Esq., declined being a candidate for one of the Directors.

The committee of nomination reported a list of names to be balloted for as officers at the proposed legal meeting.

A committee was appointed to consider the subject of the salary of the General Secretary, and reported that it be fixed at 2,000 dollars.

Mr. May's resolutions were then taken up, and the first, after a full discussion, was adopted, viz. : —

Resolved, That we believe slaveholding to be in direct opposition to the law and will of God, and entirely incompatible with the precepts and spirit of Christianity.

The second resolution was laid upon the table.

A resolution of Francis Alger, Esq., to present a set of bound Tracts to each of the colleges and theological schools in the United States, was referred to the Executive Committee.

Adjourned.

Pursuant to a legal notice, the Association met at the chapel of the Church of the Saviour, on Thursday, June 3d, Hon. Stephen Fairbanks in the chair.

After prayers by Rev. Samuel Barrett, the act of in-

corporation, passed at the last session of the legislature, was unanimously adopted.

Rev. Samuel Barrett, Henry H. Fuller, and George W. Warren, Esqrs., were appointed a committee to report a code of by-laws. They submitted a draft, similar to that offered by the Executive Committee the week previous, which, after some discussion, was adopted.

On motion of Rev. Mr. Lothrop, it was voted that all the life-members of the unincorporated Association be regarded as life-members under the new organization.

A committee was then appointed to collect the votes for officers, and the following gentlemen were chosen.

PRESIDENT.

Rev. EZRA S. GANNETT, D. D.

VICE-PRESIDENTS.

HON. STEPHEN FAIRBANKS,
Rev. SAMUEL K. LOTHROP.

EXECUTIVE COMMITTEE.

Rev. EPHRAIM PEABODY,	}	<i>Directors.</i>
Rev. F. D. HUNTINGTON,		
Rev. JAMES W. THOMPSON,		
ISAIAH BANGS, Esq.,		
LEWIS G. PRAY, Esq.,		
Rev. WILLIAM G. ELIOT, <i>Secretary.</i>		
HENRY P. FAIRBANKS, Esq., <i>Treasurer.</i>		

Voted, that the salary of the General Secretary be 2,000 dollars per annum.

Voted, that the President and Vice-Presidents be a committee to communicate to Rev. Mr. Eliot his appointment to the office of Secretary, with the above salary.

On motion of Rev. Samuel Barrett, *Voted*, That the thanks of the Association be presented to Rev. Charles Briggs for his faithful services, during twelve years, as General Secretary of the American Unitarian Association ; and that he be requested to act as Secretary of the Association *pro tempore*.

Henry P. Fairbanks, Esq., proposed the following additional article to the by-laws, to be acted upon at the next annual meeting : — “ Members of Associations formed as auxiliary to this shall be considered as members of this Association, entitled to attend its meetings, and take part by discussion and vote in its proceedings, provided the terms of subscription to such auxiliaries be not less than one dollar annually ; but no member of an auxiliary or any annual subscriber shall be entitled to vote at the annual meeting, unless his subscription shall be paid on or before the 1st of May.”

The following, relating to life-directors, was submitted by Francis Alger, Esq., to be also acted upon at the next annual meeting : — “ Voted, that a subscription of one hundred dollars or more to the funds of the Association shall constitute a life-directorship ; and that whenever twenty such subscriptions shall have been made, the Association shall annually elect from these subscribers five, who with the other officers shall constitute the Executive Committee.”

Adjourned.

The public exercises were attended on Tuesday evening, May 25, at half past seven o'clock, in the Federal Street Church, Hon. Richard Sullivan in the chair.

After prayers by Rev. Mr. Furness of Philadelphia, the following Report of the Executive Committee was read.

TWENTY-SECOND ANNUAL REPORT.

THE Executive Committee, in the performance of their duties the past year, have aimed to make a wise and faithful use of the means intrusted to them, and to accomplish, as far as practicable, the great objects of the Association.

These objects, as stated by the Committee in 1825, were the following :—

1st. To collect and diffuse information respecting the state of Unitarian Christianity in our country.

2d. To produce union, sympathy, and coöperation among Liberal Christians.

3d. To publish and distribute books and tracts inculcating correct views of religion, in such form and at such price as shall afford all an opportunity of being acquainted with Christian truth.

4th. To supply missionaries, especially in such parts of our country as are destitute of a stated ministry.

5th. To adopt whatever other measures may hereafter seem expedient ; such as contributions in behalf of clergymen with insufficient salaries, or in aid of building churches.

Another object, not contemplated by the founders of the Association, but growing out of the wants of the times,

has, within a few years, been added. We mean the promotion of theological education. We attach great importance to this, as it is essentially connected with our missionary operations, and the prosperity of our churches.

The Travelling Agent, Mr. Channing, has continued to visit our societies, particularly the more destitute ones, in order to awaken a religious interest, and to stimulate them to increased efforts in support of Christian institutions. And the Committee believe that his labors in these respects have been highly useful ; — that a good influence has been exerted upon the churches he has visited.

From his Quarterly Reports we make the following statistical summary.

Churches visited,	55.
Discourses delivered,	130.
Sunday Schools addressed,	32.
Sunday Scholars, in 36 schools,	3,034.
Church-members, in 41 churches,	2,218, averaging 56.
Sunday-school Teachers in 36 schools,	532.
Miles travelled,	5494.

Our receipts, though larger than in any former year, excepting the year before last, have been less by nearly \$ 400 than they were the year previous. They have been \$ 9,057.68, and the expenditures \$ 11,120.

We account, however, for this deficiency without supposing the general interest in the Association at all lessened. Among the causes of it is the diversion of funds, to a considerable amount, into other channels of Christian benevolence, particularly for the support of a ministry to

the poor in several of our cities and large towns. That noble charity, too, worthy the patriot, the philanthropist, and the Christian, which has recently been manifested in all our societies for the relief of ill-fated Ireland, happening at the season of the year when most of our funds are received, accounts, in part, for the state of our treasury. We regret that our brethren should, for that reason, be less disposed to aid us at this time, for while the one should by all means have been done, the other should not have been left undone.

We have afforded aid to twenty societies ; among which are those at Milwaukie, Wisconsin, Toronto, C. W., Albany and Troy, N. Y., Hartford and Norwich, Ct., Manchester, N. H., Topsham, Me., Lowell, South Boston, and East Boston, Mass. Most of these may be considered as established, and some of them are contributing to the support of other societies.

The new society at Ware, in this State, has received aid from us through the services of the Travelling Agent, who has done much towards establishing it. It has built a commodious church, and promises to become an important society.

The society at Norwich is making great efforts to erect a church and support religious institutions. Our appropriations to it have been large ; but, from the importance of the situation, and the sacrifices of our brethren there, we felt justified in making them.

A new society has been formed at Cambridge during the year. It has built a church and settled a minister, and may be considered among our established societies.

The society at East Boston has settled a minister, under

very favorable auspices, and is in so prosperous a condition as to require no further assistance.

The South Boston society has increased, and is now contributing to the funds of the Association by its auxiliary. It will, however, need some aid a while longer.

Rev. Mr. Fox's society is about building a church at the south part of the city, on the principle of unexpensive pew accommodations, which promises great usefulness. We should be glad to see other similar churches rising up among us, for they would meet a want that is greatly felt in this community.

We have been much interested in the prosperity and growth of the society at Troy. It has recently enlarged its church, and is now liberally aiding the Association.

It is gratifying to receive from societies which we have aided, as we sometimes do, letters like the following : —

“ The Trustees and members of the First Unitarian Society in Chicago have, during a period of nearly ten years, on different occasions solicited the aid of the American Unitarian Association, and a kind and liberal consideration has always been given to their wants. The society within that time, in endeavouring to carry out the original object of their organization into a Christian body, the establishment and extension of the pure and uncorrupted gospel of Christ in this city and the adjoining region, have labored under many disadvantages and discouragements, so that what was begun in hope was often prosecuted without hope, and against hope. Without the aid which the Association, and another kindred institution, to which this acknowledgment will be communicated, have afforded, they must have sunk under accumulated difficulties.

“ On the members of the society at the present day, and on us, their Trustees, elected for the current year, devolves a more pleasing duty than that of requesting further assistance. It is that of announcing, while we thus gratefully acknowledge all past favors, that we trust to be able, under the blessing of Divine Providence, henceforth to dispense with the continuance of them, and to pursue the ends of our formation as a Christian society by means of our unaided local resources.

“ We do not desire to convey the impression that we are enjoying a very high degree of prosperity, that we are free from all anxiety for the future, and that we shall experience no difficulty in meeting all the demands that will unavoidably be made upon us. But we do say, with truth and with no small measure of gratification, that our prospects have never been better than they are now, and that we feel it to be a duty to come to the determination which we have just intimated, both in order to call forth a deeper interest and a livelier activity among ourselves, and to liberate your funds for the aid of feeble and more needy societies, professing a like precious faith.

“ Such a connection as that which has subsisted between this society and your Association, so satisfactorily terminated, may encourage you in your prompt and generous benefactions to other Unitarian congregations here and elsewhere struggling into existence ; and on the principle that what we have freely received we should freely give, it will, we trust, make us also mindful of their wants, and according to our ability willing to relieve them.

“ In behalf, then, of the First Unitarian Society of Chicago, we respectfully request that you will convey to

the Committee and members of the American Unitarian Association this expression of our sincere and cordial thanks for all their kindness, with the assurance of our earnest desire to coöperate with them in every good word and work."

Our monthly publications have been extensively circulated. We have published about 80,000. To the Book and Pamphlet Society we have voted 10,000 ; and to the New York State Association 12,800 ; the most of which have been circulated.

As there was a call for tracts of a somewhat different character from those usually issued by us, the Committee purchased all those which had been published at the office of the "Christian World,"—about 20,000 ; and now have them at our Depository for sale and distribution. The number of auxiliary Associations formed and reorganized is ten. 342 members and 14 life-members have been added to the Association.

We have employed ten missionaries ; from whom we have had very satisfactory reports, especially from those in Northern Illinois and Wisconsin. That field of labor has been occupied mostly by Rev. Mr. Barr and Rev. Mr. Walworth. They are among the prominent preachers of that part of the country. They have travelled much, and preached to large audiences ; and although they have had to encounter great opposition, not to say persecution, their labors have been greatly blessed.

Rev. Mr. Lord preaches regularly at Milwaukie ; but occasionally in neighbouring places where there are Christians of our faith.

Rev. Mr. Conant's labors are now confined, in a great measure, to Geneva and Elgin.

Rev. Mr. Farmer is still preaching at Cannelton, Indiana, and vicinity.

The labors of Mr. De Lange, in connection with those of Rev. Mr. Eliot, at different places in Illinois, have been highly acceptable. Mr. Eliot, in referring to them, says : — “ In almost every town and village in this State some Unitarian families are found, and an itinerant, or rather circuit, ministry is what we need, and I hope shall, at some time, obtain. It would be exceedingly useful, sometimes in preparing the way for the establishment of permanent societies, and always in keeping alive the sense of religion in the minds of many, who will otherwise forget that the future life is worth working for. There are hundreds and thousands in these Western States to whom my last words would apply. And for their sake Unitarian missions should be supported. Such labors would perhaps benefit us little as a sect, but they would at least keep us in the way of our duty as Christians.”

While speaking of our missionaries, we should not do justice to our feelings did we not pay a passing tribute of respect to the memory of one who so faithfully labored in the cause of his Master in a distant part of the vineyard, whose life was so pure and holy, and whose ministry was so devoted and useful. We mean Rev. Mr. Moore.

“ When I heard of his situation,” says Rev. Mr. Heywood, of Louisville, “ I hastened to see him. But he died several days before I reached Quincy. I heard of his departure when I arrived at St. Louis, but I still continued my journey, for I longed to see his bereaved

people. And I am glad I went ; for, independent of the mournful satisfaction of visiting the grave of one dear to me as an own brother, and of passing through places and scenes hallowed by his memory, there was cause of gratitude in being able to see how the happy, triumphant death of our friend had removed all gloom from hearts which keenly mourn his loss. The closing hours of his life were beautiful indeed. Perfect peace filled his heart ; more than peace, — joyous rapture. The spiritual world was open to his view, and he spoke of the friends whom he was to meet, of the Saviour, and of God, with such certainty, with such anticipations of delight, that surrounding friends partook of his happy faith, and sent messages to loved ones in the immortal world. His life and death were in perfect harmony, and they have left an impression which can never pass away."

There has been a call for our missionaries in most of the New England States.

Rev. Mr. Livermore, of Keene, at the request of the Committee, has preached at Montpelier, Vt., and so much interest was awakened, that liberal subscriptions have been made for the erection of a church.

We have aided Rev. Mr. Fisher, formerly of the Synod of Ulster, in establishing a society in this city among the Irish Protestants. It was found that they were quite numerous ; and, being unwilling to attend the Catholic churches, were mostly without a place of worship. He is entitled to great credit for his indefatigable and useful labors in this truly Christian work. And we ask for him and his interesting society the sympathy and aid of the denomination.

The Association still affords assistance to the Meadville Theological School. And we are happy to learn from the Rev. Mr. Stebbins, its Principal, that it is in a flourishing condition.

"The number of students," he says, "is much larger than I expected. There have been connected with the school, this year, 33. Some, however, from various causes, have left during the year, so that there are now but 30. They are men of promise. Some of the most promising young men of the Christian Connection are among the number. And they feel at home. I am confident that it will do them and Unitarian young men good to associate together. Each will gain the good qualities of the other. It is a great mistake which some are making in reference to the school, that it *aims* to make Unitarians. It aims to make *freemen*. There is no more probability that a young man of the Christian Connection, who enters the school, will repudiate his name and denomination on leaving it, than there is that a Unitarian young man will do it. I have not discovered any tendency on either side for the students to reject their denominational connections. I do not believe there will be any such tendency.

"The economical habits of the students are continued. Exclusive of clothing, most of them do not spend over forty dollars during the academical year. We are determined, if the students will second our efforts, that the expenses shall be kept as low as this in future. I am happy to say, that, thus far, the students have been as anxious as the officers of the school to keep the expenses low.

“The studies pursued are such as are usually attended to in a theological school. The labor is somewhat onerous for the professors, but we will not complain. The exercises of each of the resident professors sometimes amount to twenty-four a week.

“The library contains about 2400 volumes. In addition to these, there are about 1000 volumes of textbooks for the use of the students. Quite a number of the students study Greek, some study Hebrew, and a few Latin.

“The prospects for a class another year are good. There are already about a dozen applications. It is very difficult, however, for us to predict in regard to our classes. We have been disappointed so often, that we would be wise in future ;—not disappointed in regard to the numbers, but in regard to the coming of the persons who had written. We are about closing the third year of the school, and all looks well. We have obtained an act of incorporation, and the Board of Trustees will soon be organized. All the property will then be passed over to the Trustees.

“I consider the school as firmly established. Unless some unforeseen cause should operate to our injury, I think success is certain. Should the school continue, as I believe it will, we shall need a suitable building for dormitories, and a refectory. The students are now very much incommoded by the bad arrangements of their rooms in the boarding-houses. A lot of land has been already secured, in a beautiful location, overlooking the village and the valley, on which such a building can be erected. I hope that, without our asking, some Joseph of Arima-

thea, whose coffers are full, and whose hands are often extended in charity, will bless us with such a home as we need. The school is *out of debt*. We have no old scores to pay. And when the Trustees take the property, free of all incumbrance, we believe they will keep it so. Indeed, they cannot do otherwise, as the charter forbids their giving any lien upon any of the property."

The New York State Association, we are happy to learn, is exerting a wide influence, particularly by its weekly paper, and by its zeal and energy in the circulation of books and tracts. We wish it God speed, and shall most cheerfully coöperate with it in all its movements.

Letters have been sent to England, Scotland, and Ireland, by the clergy of Boston and vicinity, inviting delegates to be present at the anniversary meetings of this week. We felt that their presence would add much to the interest of this meeting, and would strengthen the bonds of union and sympathy between us and our Transatlantic brethren of a common faith. But, from the answers which have been received, we fear we shall be denied the satisfaction of seeing them.

We have been kindly permitted to make the following extracts from a very interesting letter of Rev. Dr. Montgomery, of Ireland.

"My first and most pleasing duty now is, to express the sincere rejoicing which has filled our hearts, in receiving such gratifying proofs of your Christian sympathy and regard. Believe me, there is no Christian community from whom the distinguished compliment which you have conferred could have emanated with so much acceptance.

Your struggles, from the year 1815, were, to some extent, similar to our own ; but, happily for you, as well as for the great cause of truth, charity, and righteousness, you had not to contend with organized ecclesiastical bodies, and the disastrous influence of a state church. By your admirable spirit, your unceasing zeal, your beautiful delineations of divine truth, your elevated intellectual and moral character, and the unequalled style and power of your varied writings, you have reflected a light and glory upon the cause of Unitarian Christianity, in every portion of the earth. From the palace of our sovereign to the workshops of our artisans, and the rural houses of our peasants, the influence of Channing, Ware, Greenwood, and a host of your other writers, dead and living, is deeply felt and frequently acknowledged. Our best Tracts, and the *gems* of our private and congregational libraries, have all emanated from the worthy descendants of the Pilgrim Fathers of New England."

After speaking of what has been done by his countrymen, though with many struggles and sacrifices, for the cause of truth and religious freedom, he adds : —

" I need not say how heartily I should rejoice in the privilege of being present at your approaching meetings, to tell you ' face to face ' how truly I love and honor you, to catch something of your admirable spirit, to grow wiser and better by contemplating your plans and your examples, to shed a tear upon the resting-place of your illustrious dead, to renew my acquaintance with yourself and other living friends who signed the invitation. But, *for the present*, this may not be. In the unhappy condition of our poor country,—famine almost everywhere,

with pestilence in her train, — all our ministers must continue at their posts, fixed and steady. We heartily thank you, however, for your most gratifying invitation. We salute you with fraternal affection, we rejoice in the prosperity of your Zion, we reciprocate all your good wishes, and we fervently entreat the Father of mercies to sanctify your approaching assemblies, to the comfort and edification of many, and to the advancement of pure and undefiled religion.”

From a survey of the condition and prospects of the denomination, we see no special reason for complaint or discouragement ; but, on the contrary, much to inspire confidence and hope, and animate us in the work which God, in his providence, has given us to do.

We cannot close this Report without calling the attention of the friends of the Association to the exhausted state of our treasury, and our want of means to accomplish important objects. There are missionary stations to be occupied. There are important societies, which must close their churches if aid is not soon afforded them. And there are zealous and faithful ministers, with insufficient salaries, who are looking anxiously to us for help.

We would again and again urge the duty of increased activity and zeal in sending abroad and diffusing widely the influences of our holy faith, of pure and practical Christianity. What but the omnipotent power of divine truth can remove the ten thousand evils under which the whole earth groans ? What but this will subdue the passions of men, quench the fires of intemperance, give liberty to the captive, and peace to the world ?

We should pray, and labor, and make sacrifices yet

more and more for the spread of a pure Gospel, and its heavenly influences, to guide, to sanctify, and to save. And with the prevalence of a pure faith, the fruits of the spirit, we may hope, will be multiplied, and Christian love as well as Christian truth will prevail, as in the primitive days of the Church, and the spirit of Jesus animate all hearts, and the whole earth be filled with the glory of God.

Rev. Dr. Nichols moved the acceptance of the Report, and addressed the meeting.

Rev. F. D. Huntington, in behalf of the Executive Committee, offered the following resolutions.

Resolved, That the position and principles of the Unitarian body should lead them to manifest an active interest in all the humane enterprises of the present day, which promise to remove the great evils under which mankind now suffer.

Resolved, That for the correction of many false tendencies which may be exhibited in the public measures and governmental policy of the nation, hostile to the establishment of freedom, righteousness, and peace, and demoralizing to the community, we can look to no surer means than the infusion of the elevated sentiments of the Christian faith into the minds and hearts of all public men, and the officers of the republic.

Resolved, That one of the most effective methods of extending the knowledge and the spiritual influence of Liberal Christianity is by the distribution of the printed

works of able and devoted Unitarian men, — writers, scholars, and preachers ; that the state of the times, the reading habits of all classes of the people, the general diffusion of a corrupting literature and of an erroneous theology, lay an especial demand on the friends of truth to give new prominence and importance to this instrumentality, in order to counteract the vitiating effects either of an unprincipled or a prejudiced press ; while the multiplied facilities of communication, and the abundance of excellent tracts and volumes now in the possession of our body, as well as of living authors among us, afford the most favorable opportunity for its enlarged exercise throughout the country.

Resolved, That the wide limits and the ever-increasing population of the newly settled districts of our Western country, as well as the active and zealous efforts of our fellow-believers in the Old World, and especially in England and Ireland, furnish the most conclusive reasons for renewed exertions to bind together all Liberal Christians, from east to west, in a united brotherhood, and for the cultivation of a cordial, affectionate spirit between them.

Resolved, That the condition of our treasury, and the unusual opportunities now offered for spreading Liberal Christianity, through our various agencies, require more strenuous endeavours, on the part of ministers and laymen, to increase the funds and the annual income of the Association.

Resolved, That the foremost design and adaptation of the Unitarian faith is to awaken and regenerate from sin the individual heart, to form the individual character, to guide the individual life, and to educate, religiously

and morally, a generation of wise, generous, devout, high-minded, Christian men.

The meeting was then addressed on the subjects embraced in the resolutions by Rev. Mr. Furness, of Philadelphia, Rev. Mr. Frost, of Concord, Rev. James F. Clarke, of Boston, Rev. Mr. Bellows, of New York, Rev. Mr. Bulfinch, of Nashua, N. H., and Rev. Mr. Hall, of Providence, R. I. The Report and Resolutions were then accepted, and the meeting was closed by singing the Dismission Hymn.

ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

In the year one thousand eight hundred and forty-seven.

An Act to incorporate the American Unitarian Association.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows :—Section 1. Charles Briggs, Samuel K. Lothrop, Henry P. Fairbanks, their associates and successors, are hereby made a corporation, by the name of the American Unitarian Association, with all the powers and privileges, and subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes ; and said corporation may hold real and personal estate to the value of fifty thousand dollars, to be devoted exclusively to the promotion of the interests of moral and religious instruction. Section 2. All donations, devises, and bequests of real and personal estate, which may heretofore have been made to the American Unitarian Association, or to the Executive

Committee thereof, shall be and enure to the use and benefit of the corporation hereby created, to be appropriated, however, to the purposes designated in any such donation, devise, or bequest. Section 3. This Act shall take effect from and after its passage.

House of Representatives, March 3d, 1847, passed to be enacted.

EBEN BRADBURY, *Speaker*.

In Senate, March 4, 1847, passed to be enacted.

W. B. CALHOUN, *President*.

March 4th, 1847. Approved.

GEO. N. BRIGGS.

Secretary's Office, March 5, 1847.

I certify the foregoing to be a true copy of the original Act.

JOHN G. PALFREY,

Secretary of the Commonwealth.

BY-LAWS.

ARTICLE 1. The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure Christianity throughout our country ; and all Unitarian Christians in the United States shall be invited to unite and coöperate with it for that purpose.

ART. 2. An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life.

ART. 3. The officers shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and five Directors, two of whom, at least, shall be laymen. These officers shall be chosen by ballot at the annual meeting, and shall

hold their offices for one year, or till others be chosen in their stead.

ART. 4. These officers shall constitute an Executive Committee, who shall meet at least once in each month, and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings, and to call special meetings of the corporation whenever they shall deem it necessary or expedient.

ART. 5. It shall be the duty of the Secretary to keep a full record of the meetings of the corporation, and of the Executive Committee ; to conduct the correspondence of the Association and keep an accurately arranged file of the same ; and in general to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence ; and his salary shall be determined by vote of the Corporation at the annual meeting.

ART. 6. The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at nine o'clock, A. M., at such place in the city of Boston as the Executive Committee may appoint, of which due notice shall be given by advertisement in two or more newspapers published in Boston at least ten days previous.

ART. 7. Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

CLERGYMEN MEMBERS FOR LIFE.

THE following clergymen have been made members for life of the Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbot, Abiel	Clarke, Samuel
Alden, Seth	Cole, Jonathan
Alger, Horatio	Colman, Henry
Allen, Joseph	Coolidge, J. I. T.
Allen, Joseph H.	Crafts, E. P.
Allen, T. Prentiss	Crosby, J.
* Andrews, William	Cunningham, Francis
Arnold, A. C. L.	Cutler, Curtis
* Bancroft, Aaron, D. D.	Chandler, Seth
Barrett, Samuel	Cordner, John
Bartlett, John	* Damon, David
Barry, William	Dewey, Orville, D. D.
* Bascom, Ezekiel L.	Doggett, Theophilus P.
Bates, Reuben	Edes, Henry, D. D.
Bellows, Henry W.	Edes, Henry F.
Bigelow, Andrew, D. D.	* Edes, Edward H.
* Brazer, John, D. D.	Emmons, Henry
Briggs, Charles	Everett, O. C.
Brigham, Charles H.	Ellis, George E.
Brooks, Charles	Farley, Frederick A.
Brooks, Charles T.	Field, Joseph, D. D.
Brown, Addison	* Flint, Jacob
Buckingham, Edgar	Flint, James, D. D.
Burnap, George W.	Fosdick, David
Burton, Warren	Fox, Thomas B.
* Channing, William E., D. D.	Frothingham, William
Clark, Amos	Frost, Barzillai

* Dead.

Furness, William H.
Gage, Nathaniel
Gannett, Ezra S., D. D.
Gannett, Thomas B.
Gray, Frederick T.
* Greenwood, F. W. P., D. D.
Hall, Edward B.
Hall, Nathaniel
Hamilton, Luther
Harrington, Joseph, Jr.
Hedge, F. H.
Hill, Alonzo
Holland, F. W.
Hosmer, George W.
Howe, Moses
Huntington, Frederick D.
Huntoon, Benjamin
Ingersoll, George G., D. D.
Johnson, Rufus A.
Judd, Sylvester
Kendall, James, D. D.
Lamson, Alvan, D. D.
Lincoln, Calvin
* Little, Robert
Livermore, A. A.
Loring, Bailey
Lothrop, Samuel K.
Lambert, Henry
Lunt, William P.
May, Samuel, Jr.
Merrick, J. M.
Miles, Henry A.
Morse, William
Moore, Josiah
Motte, Mellish I.
Muzzey, Artemas B.

Newell, William
Nichols, Ichabod, D. D.
Noyes, George R., D. D.
Nightingale, Crawford
Osgood, Peter
Osgood, Samuel
Osgood, Joseph
Palfrey, John G., D. D., L.L. D.
* Parker, Nathan, D. D.
Parker, Theodore
Parkman, Francis, D. D.
Parkman, John
Peabody, O. W. B.
* Peabody, William B. O., D. D.
Pierpont, John
* Phipps, H. G. O.
Putnam, George, D. D.
Pike, Richard
* Ripley, Ezra, D. D.
Ripley, George
Ripley, Samuel
Richardson, Joseph
Robbins, Chandler
Robbins, Samuel D.
Robinson, Charles
* Rogers, T. F.
Sanger, Ralph
Sears, E. H.
Sewall, Charles C.
Sewall, Edmund Q.
Shackford, C. C.
Simmons, George F.
Smith, Amos
Smith, J. C.
Stebbins, Rufus P.
Stetson, Caleb

* Storer, John P. B.
 Sullivan, Thomas R.
 Sweet, John D.
 * Swett, William G.
 Sargent, J. T.
 Stearns, Oliver
 Thayer, Christopher T.
 * Thayer, Nathaniel, D. D.
 Thompson, James, D. D.
 Thompson, James W.
 Waite, Josiah K.
 Walker, James, D. D.
 * Ware, Henry, Jr., D. D.
 Ware, William
 Wellington, Charles

* Wells, George W.
 Wheeler, A. D.
 White, John
 White, William H.
 * Whitman, Bernard
 Whitman, Jason
 Whitman, Nathaniel
 Whitney, F. A.
 Whitwell, William A.
 Williams, George A.
 Willis, Martin W.
 Weiss, John
 Wilson, E. B.
 Withington, Hiram
 Young, Alexander, D. D.

OTHER MEMBERS FOR LIFE.

Abbot, Samuel
 Abbot, Ezra
 Abbot, Harris
 Abbott, Miss Abigail
 Adams, Benjamin T.
 Adams, James, Jr.
 Adams, Philip
 Alger, Cyrus
 Alger, Francis
 Ames, Seth
 Ames, David W.
 Ames, Mrs. David
 Andrews, Ebenezer T.
 Anthony, Edward

Aspinwall, Samuel
 Atherton, Charles H.
 Appleton, Nathan
 Appleton, Charles T.
 Appleton, Francis
 Appleton, J. R.
 Appleton, Samuel
 Ball, S. S.
 Bancroft, Mrs. B. D.
 Bangs, Isaiah
 Barrett, Nathaniel A.
 Barker, Joseph A.
 Baker, Henry F.
 Bigelow, Alanson

Bigelow, John
* Bird, John H.
Bixby, Miss Keziah
Blanchard, Hezekiah
* Blake, Mrs. Sarah
Bliss, Theodore
* Bond, George
Bond, George W.
* Bowditch, Nathaniel
Bowles, Samuel
* Bradlee, Joseph P.
Brackett, Samuel E.
Brooks, Peter C.
Brewster, Oliver
Brewster, William
Brown, Mrs. Amy T.
Cartwright, Charles W.
Carew, Joseph
Chapin, Harvey
Chapman, Mrs. Jonathan
Chapman, Mrs. Margaret
* Child, Richards
Child, Mrs. Richards
* Clapp, Joshua
Clapp, Mrs. Mary
Clapp, Miss Catharine
Clarke, Mrs. Sarah
Colton, George
* Cotton, John
Cotton, Joseph, Jr.
Cobb, Elijah
Coffin, George W.
Cooke, Mrs. Mary F.
Coolidge, Joseph
Crocker, James H.
Crocker, George A.

Cushing, T. P.
Cushman, Henry W.
Crosby, William
Dale, Samuel H.
Dana, Dexter
Danforth, Isaac
Dascomb, Thomas R.
Davis, Charles S.
Davis, James
Davis, James, Jr.
Davis, Joseph
Davis, J. Amory
Denny, Daniel
Dix, Miss D.
Dorr, Samuel
Dorr, John
Draper, James
Dwight, William
Dwight, George
Dwight, Mrs. Mary
Dwight, Jonathan
Eager, William
Edwards, Elisha
* Ellis, David
Ellis, Jonathan, Jr.
Emerson, George B.
Emmons, John L.
Everett, Otis
* Everett, Moses, Esq.
Fairbanks, Stephen
Fairbanks, Henry P.
Farley, Mrs. Frederick A.
Fearing, Albert
* Fitch, Jeremiah
Fisher, Joshua
Foster, Charles W.

Foster, Charles A.
Foot, Homer
Fowle, C. S.
Fowler, James
Francis, Ebenezer
Frost, George
Gassett, Henry
Gould, Benjamin A.
Gould, Lewis
Gould, Mrs. Elizabeth
Grant, Moses
* Gray, Harrison
Green, Ezra
Hammond, Daniel
Hammond, Samuel
Hall, Jacob
* Hall, Mrs. Edward B.
Hall, Sarah B.
Hawes, Prince
* Hedge, Barnabas
Hewes, Abraham, Jr.
Hewett, H. N.
Heath, Charles
Hendee, Charles J.
Hickling, Charles
Hoar, Samuel
Hodges, George
Holbrook, Ann B.
Holland, Mrs. F. W.
Howard, John
Howard, Charles
Howard, Abraham
Howe, John
Howe, Zadock
Hunt, Nathaniel P.
Holmes, Benjamin

Inches, Henderson
Inches, Miss
Jackson, Francis
Jarvis, Mrs. Leonard
Jernegan, Mrs. Mary
Johnson, James
* Johnson, Milton
Jones, Mrs. J. C.
Jones, Miss Charlotte
* King, Gedney
King, Daniel P.
King, Samuel B.
Knight, William H.
Kuhn, George H.
Lawrence, Amos
* Lawrence, Luther
Lawrence, William
Lamson, Benjamin
Lamson, John
Lane, George
Lewis, S. S.
Lewis, Mrs. S. S.
Lincoln, Oliver
Lincoln, M. S.
Livermore, Isaac
Livermore, George
Lord, George
Lord, Ivory
Lord, Mrs. Sarah C.
Low, Francis
Low, John J.
Low, Mrs. Rachel
Low, A. A., Esq.
Lombard, Ammi C.
* Loring, William J.
Loring, J.

May, Joseph
May, Samuel
* Marsh, Ephraim
Manley, John R.
Manley, Miss Mary
Manley, Mrs. Abigail
Mellen, Michael
* Metcalf, E. W.
Miles, Mrs. Henry A.
Morgan, Charles W.
Morton, Ichabod
* Munson, Israel
Manning, Mrs. Elizabeth
Newell, J. R.
Newman, Henry
Newman, Miss Mary
Newman, Miss Margaret
* Nichols, Charles C.
Nichols, Miss C. K.
Olmsted, Charles H.
Orne, William W.
Osborn, Kendall
Osgood, Isaac
Otis, Harrison G.
Owen, John
Parker, Daniel P.
* Parsons, Thomas
* Parsons, William
Parkman, George
* Parkman, Mrs. Sarah
* Peabody, Joseph
* Peabody, Mrs. W. B. O.
* Peele, Willard
Perkins, Francis
Perkins, Thomas H.
Pettes, Henry

* Pickman, T. Benjamin
* Pickman, Dudley L.
Pierce, S.
Pierce, John B.
Pray, Lewis G.
Preble, William P.
Prescott, Oliver
* Prescott, William
Prentiss, John
Phillips, Stephen C.
Phillips, Hon. Jonathan
Phillips, Mrs. John
Putnam, Mrs. George
Rantoul, Robert
Rice, Henry
Richardson, James B.
Rhoades, Stephen
Roberts, Amos M.
Rogers, John
Rogers, John Gray
Russell, John B.
Russell, Nathaniel
Salisbury, Samuel
Saunders, Mrs. Elizabeth
Savage, James
Sawyer, Samuel, 2d
Seaver, George
* Seaver, Charles
Seaver, Benjamin
Sewall, Daniel
Sewall, Mrs. Amy P.
Shaw, Robert G.
Shaw, Lemuel
Shaw, Francis G.
Shaw, W. C.
Shove, Jonathan

Smith, Melancthon
Smith, Mrs. D.
Smith, Joseph M.
Southwick, Philip R.
Sprague, Noah P.
* Stanton, Francis
Stearns, Henry
Stephens, Nathan
Stone, Lowell M.
* Story, Joseph
Swett, Samuel
Sweetser, Samuel
* Sullivan, William
St. John, Samuel
Stebbins, Festus
Townsend, Henry B.
Thayer, Mrs. Christopher T.
Thomson, John
* Tucker, Richard D.
Tuckerman, Gustavus
Tufts, Mrs. Nathan
Thayer, Joseph H.
Wade, Eben
Wales, Samuel, Jr.
Walker, Mrs. L. L.
Ward, Artemas

Ware, John
Weld, John D.
Weld, Daniel
Weld, Mrs. Martha
Wells, Mrs. Lucia
West, Nathaniel
Wheeler, Jonathan
Wheeler, I. S.
White, Charles
White, Daniel A.
Whitmarsh, Samuel
Whitney, Jonathan
Whitney, B. B.
Whittemore, George
Willis, William
Wilkinson, Simon
Williams, John D.
Williams, Moses
Williams, J. D. W.
Williams, David W.
Williams, George F.
Williams, Isaac
Worthington, William
Wood, Mrs. J. V.
Willard, Miss Polly

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TRACTS

OF THE

AMERICAN UNITARIAN ASSOCIATION.

FIRST SERIES....VOL. XX.

CONTAINING NUMBERS CCXXVIII. TO CCXXXIX.

BOSTON:

WM. CROSBY AND H. P. NICHOLS,

111 WASHINGTON STREET.

1847.

CAMBRIDGE:
METCALF AND COMPANY,
PRINTERS TO THE UNIVERSITY.

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1st Series.

No. 251.

THE

TWENTY-THIRD REPORT

OF THE

AMERICAN UNITARIAN ASSOCIATION,

WITH THE

PROCEEDINGS OF THE ANNUAL MEETING,

MAY 30, 1848.

BOSTON:

WM. CROSBY AND H. P. NICHOLS.

111 WASHINGTON STREET.

JUNE, 1848.

Price 5 Cents.

CAMBRIDGE:
METCALF AND COMPANY,
PRINTERS TO THE UNIVERSITY.

TWENTY-THIRD ANNIVERSARY.

THE Twenty-third Anniversary of the American Unitarian Association was celebrated on Tuesday, May 30th, 1848.

The business meeting was held in the chapel of the Church of the Saviour, the President in the chair. Rev. Dr. Parkman offered prayers. The records of the last annual meeting and of the adjourned meeting were read. The Secretary's report was deferred by vote until the evening meeting. The Treasurer's report was read and accepted. Messrs. Thomas Tarbell and N. A. Barrett were appointed auditors of the same. The President then made a verbal statement regarding the appointment of a General Secretary and an Assistant, the satisfaction of the Executive Committee with the new arrangement, and the successful effort of one of the Vice-Presidents to relieve the Association from debt. A resolution of thanks for this benevolent and successful service to the Association was moved by Rev. Charles Brooks, and voted unanimously.

Messrs. G. W. Warren, G. W. Briggs, and Caleb Stetson were chosen a committee to nominate candidates for the several offices of the Association. They reported the same list as before, only substituting Hon. Albert Fearing for Lewis G. Pray, Esq., and Rev. Charles Brooks and Alonzo Hill in place of Messrs. Peabody and Huntington, who

had declined a reelection. Hon. Stephen Fairbanks declined the office of first Vice-President, but consented to serve as the second in that office.

A committee was then appointed to collect the votes, and the following gentlemen were chosen.

P R E S I D E N T .

Rev. EZRA S. GANNETT, D. D.

V I C E - P R E S I D E N T S .

Rev. SAMUEL K. LOTHROP,
Hon. STEPHEN FAIRBANKS.

E X E C U T I V E C O M M I T T E E .

Rev. JAMES W. THOMPSON,	}	<i>Directors.</i>
ISAIAH BANGS, Esq.,		
Hon. ALBERT FEARING,		
Rev. ALONZO HILL,		
Rev. CHARLES BROOKS,		
HENRY P. FAIRBANKS, Esq.,		<i>Treasurer.</i>
Rev. F. W. HOLLAND,		<i>Secretary.</i>

At a subsequent meeting of the Executive Committee, Rev. Charles Briggs was appointed to perform the duties of Home Secretary.

Hon. S. Fairbanks moved as an amendment to Art. III. of the By-laws, that for the word "Secretary," a "General Secretary and a Home Secretary" should be substituted.

The additional article proposed by Henry P. Fairbanks, Esq., last year, that "Members of Associations formed as auxiliary to this shall be considered as members of this Association, entitled to attend its meetings and take part by discussion and vote in its proceedings, provided the terms of subscription to such auxiliaries be not less than one dollar

annually ; but no member of an auxiliary or any annual subscriber shall be entitled to vote at the annual meeting, unless his subscription shall be paid on or before the 1st of May," was adopted unanimously.

Mr. Alger's amendment, proposed last year, creating life-directors by the payment of one hundred dollars to the funds of the Association, was then debated at length, and indefinitely postponed, by a nearly unanimous vote.

The President reported the decision of the Executive Committee against presenting a bound set of our Tracts to every college and theological school, according to a resolution offered the last year, — first, because many of our tracts were out of print, and secondly, because the expense would be beyond our means.

N. A. Barrett, Esq., offered a resolution, that the Executive Committee be requested hereafter to leave the annual meetings perfectly free after the usual introductory services, without engaging any speakers, which was debated at length, and lost.

On motion of G. W. Warren, Esq, it was voted that a circular be sent to every auxiliary, requesting them to appoint several delegates to our next annual meeting.

It was then voted, nearly unanimously, that the report of the Secretary be read in future at the commencement of the business meeting of the Association.

The meeting then adjourned to Federal Street Church, at half past seven o'clock, when prayers were offered by Rev. Mr. Corder of Montreal, the report of the Executive Committee was read and accepted, and an Address given by Rev. Dr. Dewey of New York, upon the position and duties of the Unitarian denomination ; and, after singing the usual doxology, the Association adjourned *sine die*.

TREASURER'S REPORT.

Statement of the Receipts and Expenditures of the American Unitarian Association, from May 25th, 1847, to May 29th, 1848.

RECEIPTS.

Balance in the Treasury, May 25th, 1847, as per account then rendered,		\$ 136 45
From Auxiliary Associations and Subscriptions, \$ 1,817 45		
“ Donations,	3,152 00	
“ Life-members,	240 00	
“ Sales of Tracts,	53 27	
“ Societies and Individuals, for Missionary and other Purposes,	1,692 03	
“ Societies and Individuals, for the relief of Churches needing aid,	225 00	
“ Societies and Individuals, for Theological Education, including Meadville School,	314 00	
“ Legacy of the late A. W. Fuller, Esq.,	1,000 00	
“ Rev. William Adam, Balance of \$ 100 paid to him July 21st, 1845,	30 00	
“ Interest of Permanent Fund,	1,046 00	9,569 75
		<hr/>
		\$ 9,706 20

EXPENDITURES.

For Paper, and Printing and Binding Tracts,	\$ 981 78
“ Salary of Secretary, (Rev. C. Briggs,) from May 25th, 1847, to January 1st, 1848,	1,102 78
“ Salary of Secretary, (Rev. F. W. Holland,) from January 1st, 1848, 5 months,	416 67
“ Salary of Assistant Secretary, (Rev. C. Briggs,) from Jan. 1st, 1848, 5 months,	203 33
“ Travelling Expenses of Secretaries,	139 80
	<hr/>
Amount carried over,	\$ 2,789 30

	Amount brought over,	\$ 2,789 30	
For Expenses of Collection,		59 60	
“ Rent of Office, Tract Agency, &c.,		225 00	
“ Incidental Expenses, including Interest,		328 51	
“ Furniture for Office,		75 25	
		<u> </u>	\$ 3,477 66
“ Borrowed Money repaid,			2,000 00
“ Aid of Unitarian Soc. in Milwaukie,		200 00	
“ “ “ “ Washington, D. C.,		50 00	
“ “ “ “ Vernon, N. Y.,		50 00	
“ “ “ “ Norwich, Ct.,		40 00	
“ “ “ “ Windsor, Vt.,		200 00	
“ “ “ “ Manchester, N. H.,		200 00	
“ “ “ “ Topsham, Me.,		100 00	
“ “ “ “ Leverett, Mass.,		50 00	
“ “ “ “ Montague, “		50 00	
“ “ “ “ Upton “		100 00	
“ “ “ “ Lowell, 2d Soc.,		300 00	
“ “ “ “ Dennis,		50 00	
“ “ “ “ Haverhill,		75 00	
“ “ Broadway Unitarian Soc., South Boston,		250 00	
“ “ Rev. Mr. Fisher's Soc., Boston,		125 00	
		<u> </u>	1,840 00
For Theological Education.			
To Mr. O. S. Fernald,		60 00	
“ “ J. H. Phipps,		100 00	
“ Meadville School, including Rev. Mr.			
Stebbins's Salary,		1,107 72	
		<u> </u>	1,267 72
For Missionary Services.			
To Rev. Thomas Barr,		100 00	
“ “ Mr. Boothby,		50 00	
“ “ W. P. Huntington,		50 00	
“ “ J. H. Allen,		20 00	
“ “ J. W. Thompson,		10 00	
“ Mr. Geo. G. Channing,		35 37	265 37
		<u> </u>	
Amount carried over,			\$ 8,850 75

Amounts brought over,	\$ 8,850 75
To Book and Pamphlet Society,	50 00
" Rev. H. Snow, for Circulation of Books,	200 00
" " O. H. Wellington, for Services rendered the Association,	10 00
	<hr/> 260 00
	\$ 9,110 75
Balance,	595 45
	<hr/> \$ 9,706 20

Er. Ex.

H. P. FAIRBANKS, *Treasurer.**Boston, May 30, 1848.*

LIABILITIES OF THE ASSOCIATION.*

The following sums have been appropriated (in part conditionally), and not yet drawn from the Treasury.

For Missionary School at Albion, Mich.,	\$ 50 00
" Divinity School at Cambridge,	15 00
" Theological School at Meadville,	90 00
" Rev. Mr. Walworth,	100 00
" Unitarian Society at Hillsboro, Ill.,	50 00
" " " Washington, D. C.,	200 00
" " " Manchester, N. H.,	100 00
" Rev. Mr. Fox's Society at Boston,	100 00
" Benevolent Fraternity of Churches,	50 00
	<hr/> \$ 755 00

Boston, June 3, 1848. The undersigned have examined the foregoing accounts, and find the same to be correctly cast, and properly vouched.

THOMAS TARBELL, }
N. A. BARRETT, } *Auditors.*

* By this list of the liabilities of the Association, it will be perceived that there is a debt of \$ 159.55.

TWENTY-THIRD ANNUAL REPORT

OF THE

EXECUTIVE COMMITTEE OF THE AMERICAN UNITARIAN ASSOCIATION.

BELIEVING that the time has come to modify the action of the Association in correspondence with the progress of the denomination and the new position of this incorporated organization, the Executive Committee desire to use this occasion to consider, first, the purpose for which we are associated; second, the means of realizing that purpose, — our Correspondence, our Auxiliaries, our Tracts, our Missionaries.

The *original purpose* of the Unitarian Association is declared in the Constitution, namely, "to diffuse the knowledge and promote the interests of pure Christianity throughout our country." Here are manifestly two objects. First, to multiply Unitarians. The name of the society indicates the sense in which the term "pure Christianity" is to be understood. To exhibit and defend this faith, explain its true character, vindicate its Scriptural origin, remove the objections urged against it, and by fair argument win men to its profession, were undoubtedly included by our early friends among the expected results.

But proselytism was not the great purpose for which it was instituted. A mere profession of Unitarianism seemed comparatively unimportant. The chief purpose was to promote the moral and spiritual interests of religion, to place

the Gospel in closer relations to the consciences, hearts, and lives of men, and to give greater efficacy to the Divine truth of which Christianity is at once the most compendious and the most comprehensive statement. Its founders, seeing that their efforts for the spread of Christian knowledge or life, if turned into the customary channels, must become instrumental in the diffusion of error, found that the only manly way was to open a channel through which they could send out the unpolluted waters of salvation. To make men Unitarians was only a second and subsidiary thing to making them Christian in character and life. To enlighten ignorance, convince skepticism, reform the sinful, arouse the careless, to bring Christianity into connection with the societies and souls of men, were the aims most anxiously entertained.

In a just-published letter to Mr. Thatcher, Dr. Channing states our principles in this respect. "There cannot be a doubt," he says, "that had we seriously united for spreading Unitarianism by any and every means, by secret insinuations against those who differ from us, by uncharitable denunciations, and by the usual arts of sects, we might have produced in this part of the country a Unitarian heat of bitterness not inferior to that with which Trinitarianism is too often advocated. But our people will testify how little we have labored to make them partisans, how constantly we have besought them to look with candor on other denominations, and to delight in all the marks others exhibit of piety and goodness. Our great and constant aim has been to spread the *spirit* of Christ, and we have been persuaded that in this way we should most effectually promote the interests of Christian truth."

In this liberal tone of thought we would now pass in re-

view the several methods of action belonging to our Association.

I. OUR CORRESPONDENCE.

This has been increasing rapidly within these few months, and promising to become a powerful instrument of Christian influence, — an instrument not burdened with costliness, nor bounded by distance, nor exhausted by one language, nor confined to any preconceived variety of utterance. There are letters constantly coming in for information upon Unitarianism, desiring to know if we have any publications, and where they may be obtained; if we administer any ordinances, and where they may be enjoyed. Others, again, seek intelligence regarding the purposes and methods of this Association. Others still require Christian counsel, earnest sympathy, a word of good cheer, the knowledge how others have worked their way clear, that they may so fight as to obtain the mastery. Other letters there are, opening promising fields of labor, advising us in the application of funds and the circulation of tracts, pointing out men who should be attracted to the ministry, and pastors who deserve our sympathy and aid through some unusual trial. The lengthy replies which a portion of this correspondence requires are burdensome, especially after the exhaustion of a faithful attendance upon the office; but nothing else answers so entirely the original idea of the American Unitarian Association, and no other mode of effort accomplishes so much at once, so much for us, as well as for the scattered brethren of the same spiritual household. All over our wide land are persons of influence and intelligence, who need only a little light and the expression of fraternal sympathy from an organization like our own, to become

efficient coworkers. The Association should be brought into communion with these dispersed friends, should gather from all parts of the land such contributions of Christian faith and liberality as shall give to our action a deeper tone, and a wider, because a responsive, influence. And this thought is becoming realized as rapidly as possible. The correspondence divided among various persons is gradually pouring into one central stream, and vastly multiplying the labor and extending the efficiency of the office of the Association.

II. OUR AUXILIARIES.

There are reasons which induce an adherence to this method of sustaining our operations in preference to those which promise more at first, but which act with less regularity and are liable to be abandoned at any moment. It is desirable that every Unitarian congregation, whether large or small, wealthy or poor, self-sustained or dependent in part on foreign aid, should have its auxiliary association in correspondence with this parent society, and that its members should be increased from year to year, while the torpid auxiliaries should be revived, the feeble encouraged, and those that have done well stimulated to do still better.

Every such society should so arrange its annual meeting as to secure an address or addresses appropriate to the occasion, a special meeting of all friendly to our views, the attendance of some members of the Executive Committee, as well as of the General Secretary, and all the impulse, knowledge, direction, and extension which an assembly devoted to this particular object can furnish. Were these meetings appointed on week-evenings, a season much more suitable to the purposes of this Association, and, as experi-

ence has proved, quite as profitable as the Lord's Day, the Secretary would make it a business to attend all such meetings, keep our societies informed of one another's prospects and wants, and supply the Association with that constant and recent intelligence necessary to its profitable action.

This stated annual meeting would also have the effect of preventing the auxiliaries from neglecting our just claims, from suffering their own numbers to dwindle away by death and removal, from allowing our tracts to be piled away unread, and from every other abuse which has attended this instrumentality hitherto. In our two hundred and sixty-seven societies, there are but one hundred and twenty-eight auxiliaries, and of these certainly one half have little more than a name to live. Where the pastor takes a personal interest in the matter, the branch of our vine is sure to flourish and bear abundant fruit. May we not hope that to our only Missionary, our only Tract organization, the clergy will begin to show something of that interest which has augmented the principal societies of the kind among our Orthodox brethren twenty-five per cent. this year?

III. OUR MISSIONARIES.

As we can hope for means to send out but few travelling missionaries, it is the more necessary that those few should be of the highest character, — not those who are in want of any thing better to do, nor those whom the parishes at home are weary of hearing, — but men who shall command respect and win confidence by their ability, discretion, and devotion. The policy pursued in former years of sending out settled ministers, while their pulpits were supplied by younger men, deserves our zealous continuance. But

greatly enlarged means are needed so that we may even bear the name of a missionary society. The fund for this purpose, which resulted from a series of meetings held in this city and vicinity five years ago, ceased with the spring of this year; and it is hoped that the Anniversary will not be allowed to pass without some distinct action on a subject of such vital moment. It is the opinion of those laboring in the field to which our attention has been more and more directed, that fifty missionaries could be profitably sent out to the West alone; and that they could not work long before there would be a call for fifty more. In times past, having had to deny so many brethren who desired to go out as missionaries, and having been driven back by want of means from many interesting fields of labor, friends at a distance have frequently acquiesced in it as a settled thing, that they could not obtain Unitarian preaching, no matter how much they desired it. This has led some entire communities to turn away from any Christian ordinances, and is exposing now the future of our country, as well as of our Church, to most serious injury. The patriot as well as the Christian must mourn that the youth of our country, the fresh tide of humanity, should rise up without the conservative yet inspiring influences of our holy faith. Those more vigorous and enterprising minds which so generally demand our views will not find the Christian influences which they need, will not ripen so surely into a virtuous manhood, will not bear the fruit we desire in social culture, business integrity, general purity, and public faith. Is it not time that we abandoned the timid policy of doing as little as possible, of encouraging hardly any new enterprises, of satisfying ourselves with approaching our own achievements in former years, of sending out hardly men

enough to say that we have missionaries? Should our consciences sit easy under such treachery to Christ? Can we claim our descent from those Apostles who made the world their home, who toiled and suffered for the Gentile as well as the Jew, who manifestly expected that the missionary spirit should beam forth from every Christian church until the knowledge of the Lord covered the earth, as the waters cover the sea?

IV. OUR TRACTS.

We have this year issued, as usual, twelve new tracts, upon stereotype plates, in editions of six thousand each; we have also reprinted six of the thirty-five tracts which had entirely disappeared from the Depository last January. Since then, other vacancies have occurred in our assortment, and the general stock has been so much reduced that two thousand dollars are required to prepare us for the demands of the times. It is mortifying, when money is forwarded hundreds of miles for our own publications, to be obliged to say that we have not a single copy ourselves of some of the best; that it is not possible at present to complete a series for any one, far less to undertake, as was proposed the last year, to supply all our colleges and theological schools with bound sets. A change so entire, from the overstocked Depository of six years ago, seems to argue a new interest taken by some portion of the public in our views. And yet it must be confessed that our controversial tracts have lost their interest in this part of the country, and cannot hope to recover it, no matter by whom they are written. Indeed, when a dozen tracts have been given to some single doctrine, it is but fair to conclude that we have done that doctrine all the justice in our power. The Committee are

making unwearied efforts to obtain a more popular series of narrative and biographical tracts, realizing the suggestion once made by Dr. Channing in these words, — “ Would not occasional accounts of virtuous poverty, of high examples of virtue found in common life, be very useful ? ” — and giving the thought an application as wide as humanity, to wealth just as much as poverty, to unusual experiences as well as the ordinary routine of being. In carrying into effect this partial change in our publications, in enlisting popular female writers in room of theological treatises by clergymen alone, the Executive Committee are only acting out the frequently recorded purposes of their predecessors. The serious obstacle will be, with the small means at our command, to compete at all with the generous offers of the leading journals for the same kind of literature.

The Committee suggest, that it would be desirable to deviate occasionally from the monotony of one tract per month, and issue, when occasion calls, a quarterly volume, containing some entire work like Ware's *Formation of Christian Character*, or Martineau's *Prize Essays*, in neat covers, suited for preservation, and worthy of a place at the fireside and in the family library. Some subjects would then receive the thorough discussion which our present limits forbid, an addition of real value might be made to the standard literature of theology, and we should be spared the necessity of ever giving currency to an essay of merely moderate worth. There are subjects, such as Baptism, the Old Testament, the Epistles, Amusement, Sickness, &c., which have not been touched in our twenty-one volumes, and which require a full and fair discussion, once for all.

A new series of four-page tracts, for gratuitous distribution, is intended to appear before long.

Two young clergymen are engaged as colporteurs in the circulation and sale of Channing's works, one under the direction of our Association, the other in connection with the Meadville School. But when we see that another American society, pursuing an object very similar to our own, has employed through part of the year three hundred and ninety-seven travelling book-agents, — when we find, too, how warmly our own messengers have been received, over fifty sets of Channing's works being taken sometimes in a single remote village, — shall we not follow the finger of Providence, and pursue this work on a broad and generous plan, worthy of our means, worthy of our views, worthy of this land of promise, worthy of the humanity we would elevate and redeem? A resolution was adopted last Anniversary to this effect, and there are not a few among us who would be glad to give part of the year to so good a work. It appears to us to be the least objectionable among all the instrumentalities employed by the popular sects, to be created by a manifest necessity, to threaten no interference with individual freedom, to promise to supplant a base and perishable literature by one at once elevating and enduring, and in our hands to receive a far higher application by the character of the works we have offered and are to offer.

So much for the future ; for the past, the Secretary of the Association has to report, that in five months' service he has travelled 2,353 miles, visited 56 parishes, addressed 33 and formed and revived 12 auxiliaries, lectured before 15 Sunday schools, and given 66 other addresses.

If, with so considerable an amount of effort, the pecuniary results are still very small, several impediments in our path must be taken into view. And, first, the year has been a broken one ; for more than half of it we have been wait-

ing for some one to fill the office and make the addresses of the General Secretary. Second, the missionary fund, which served to swell the sum total of previous years, having nearly ceased, so much is withdrawn from the income of the present year. Third, an unusual number of our societies have been discharging church debts, erecting new houses of worship, or so materially improving the accommodations of the old, that they think themselves honorably released from a fresh effort now. Fourth, several of our country societies have contributed so generously for the purchase of Channing's works, often with a view to gratuitous distribution, that they can only aid us with promises at present. Fifth, our city societies, in other places as well as Boston, have taken so strong hold of the ministry at large as sometimes to evade our appeals altogether. Sixth, during the period when nine tenths of our collections are commonly made, a severe pressure has been experienced in the money-market, and some of our best friends have been disabled from doing what they otherwise would. Last, though the new Secretary has been greatly aided by the knowledge and experience of his predecessor, he has no doubt come very far short of what a longer acquaintance with the work and a larger intimacy with our parishes may enable him to accomplish.

Earnest thanks are due to those Boston friends who came forward at the urgency of one of our most devoted laymen, a member of the Executive Committee, and honorably released us from a burden of nearly three thousand dollars of debt.

Our receipts have been \$ 9,706.20; our expenditures, including appropriations not yet paid, \$ 9,865.75.

It is refreshing to offset this comparative failure in pecuniary results with the fact, that our churches here and away were never so numerous, never so prosperous, before.

From his recent visits to fifty-six parishes, the Secretary has obtained ocular demonstration that our societies are very generally growing in numbers, in zeal, in public esteem, it may be hoped in spiritual life. Hardly any other denomination could boast so great a proportion of churches throwing off every burden, renewing the sanctuary in costly and elegant form, and furnishing religion every outward means of clothing its word with power. In the latter our tendency is to excess; and there have sometimes been reasons for regretting that a generous people have expended that amount in erecting a single edifice which might have furnished four comfortable houses where they were equally needed. But we certainly have no cause to mourn over decay, when hardly such a thing can be found in our Israel as an unpainted, comfortless, forlorn, deserted, and dishonored house of God; when, on the other hand, a score of societies regarded as good as dead have started afresh, have outdone their own expectations, and present noble examples of successful effort to the older societies around them. Such results do not figure in our Treasurer's report, they are known only by detached fragments to any one, they make no show in the streets; and yet these genuine and permanent revivals are a far greater test of the strength of Unitarianism than the erection of new churches, or the conversion of those of other denominations to our use. In the whole experience of Christianity, nothing is more difficult, and certainly nothing more praiseworthy, than for a self-abandoned society to shake off its lethargy, strain every nerve to recover its forfeited position, and give blessed evidence of a renewed and constantly renewing vitality. The action of this Association has repeatedly in the past year induced societies to make successful efforts.

for their emancipation from debt, by giving them assistance only on condition that they first assisted themselves. Our friends in Manchester, N. H., state that they have greatly enlarged their Sunday School library, fitted their church for evening, as well as day service, discharged every liability, vastly increased their audiences, and multiplied their Sunday scholars sevenfold. Much of this change from almost despair is due to the counsel and encouragement of the former General Secretary. The Church of the Divine Unity in New York, a subject of considerable anxiety for some time, has by a noble and united effort put itself beyond any fear for the future. The societies at Stow, Haverhill, and Lexington have found the calamity which swept away their pleasant sanctuaries blest, in the energy it prompted and the united effort it compelled. Our distant societies, like Elgin, Chicago, St. Louis, Syracuse, Washington, were never so prosperous before. East Boston, Athol, Hopkinton, Ware, Warwick, and Northumberland, Pa., deserve similar mention. The reports from Montreal are exceedingly encouraging. Toronto and Albany are sustaining themselves by lay services, preparatory to a renewed effort by and by. From all parts of the land, and from our personal experience, we find that the desire for information regarding our views was never so great as at this moment, nor the duty of promoting religious inquiry so manifestly pressed upon us by Him who bids us "work while it is day."

We are partakers in a noble enterprise, that of circulating the six-volume edition of Dr. Channing's works at a price so low as to put them within the reach of nearly every household, and yet in such attractive form as to win general favor. About nine thousand sets have been already welcomed by the wise zeal of our clergy and the generous

sympathy of our churches, large numbers have been sent out West, hundreds of clergymen have been gratuitously supplied, and every college and every theological school is now offered a copy without money and without price. A new edition of three thousand was taken up as soon as it appeared, and still another is in active preparation. The eighteen thousand volumes just sent forth correspond to a tract-circulation of 900,000 of our ordinary tracts, or two millions and a quarter of the four-page tracts of the American Tract Society. The eagerness with which this edition has been received, and the wide circulation it is enjoying, are most encouraging signs of the times, — are promise of a glorious harvest yet to be reaped in fields so well sown, — are satisfactory evidence of the increasing interest taken in our views all over the land.

The desire has been frequently expressed, that a similar circulation should be given to the works of Henry Ware, jr., whose Gospel simplicity of style and unction of address seem deserving to be known, as they are not known, by the millions of our countrymen. Future generations would rejoice over such an abiding impulse given to the cause of pure morals, Christian charity, and fervid piety; the after history of our nation might be somewhat changed by the widespread teachings of so true a heart, so life-giving a soul. We trust that another Autumnal Convention will not come and go without some step towards so noble a result.

From England we learn, by a late letter of that true apostle, Joseph Barker, that "in the circle in which he moves, Unitarian doctrines are making their way and have been making their way for years past. I have not the least doubt," he adds, "that, amongst the people whom I have had the opportunity of addressing, and amongst whom my

publications have been circulated, not less than from thirty to forty thousand people have embraced Unitarianism within the last five years. If those who hold Unitarian sentiments would use their influence as they ought in multiplying and circulating plain, popular, and truthful publications, they would see their sentiments prevailing in every class of society and every part of the world."

The entire success of the ministry at large is a very marked feature in our intelligence from abroad; a new chapel has just been consecrated to its service in London, and this idea, which sprang up in our Association with its birth, seems gaining general favor in the mother land. We find that a new college called University Hall has just been established in London, by the contributions of our brethren, to prepare academical students for graduation at the London University. From the speeches of Drs. Andrews and Montgomery, at a late meeting in Belfast, we should judge that our cause in Ireland was making a healthy and honorable progress.

On the Continent, two facts claim notice. The celebrated Unitarian preacher, M. Coquerel, has been elected a member of the National Assembly now in session, and is classed among the prominent men of the moderate party; while a somewhat singular movement in Geneva, one we cannot wholly regret, placed our brethren, the venerable company of pastors, at the mercy of a radical political party, which may disturb their influence and arrest their labors. It is, however, in no sense a theological movement; it is simply a longing for some larger liberty, and impatience at the antiquated authority of the Genevese clergy; it subjects the churches to a ministry elected, we might almost say, by the people at large, designated in fact by a body in which the

laity, chosen without regard to religious character, hold the sway of four to one of the clergy.

Since our last Anniversary, the Association has had several losses to mourn ; among others, the sudden decease of one of its earliest, heartiest friends,* whose exceedingly practical mind saw at a glance the capacity of this organization in its infancy for a vast good to humanity as well as Christianity, whose wisely liberal spirit saw in our success the doom set upon exclusionism and bigotry, whose earnest labors as General Secretary gave us much of our standing with the churches; whose glowing heart beat in closest sympathy with us till it was so unexpectedly summoned to its rest and its reward.

But as one after another of our faithful helpers pass to their account, shall not that progress-spirit which characterizes our views prompt us to press on with renewed zeal, seeing the night cometh wherein no man can work? May we not hope that the partakers in another Anniversary will feel that the opportunities of doing good upon earth are passing away never to return, opportunities at present so negligently used or so grossly neglected? — that not many more gatherings at our annual festival, and they too may be looking from the world of spirits upon the ripened harvest whose laborers are so few? May there be no vain regrets for buried talents rising up with us in the resurrection, no unavailing penitence for a neglected stewardship; but, faithful to our country, faithful to our Church, faithful to humanity, faithful to the love and life of Christ, may the past indeed be blessed, the future glorious!

* Rev. Jason Whitman.

ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

In the year one thousand eight hundred and forty-seven.

An Act to incorporate the American Unitarian Association.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:—Section 1. Charles Briggs, Samuel K. Lothrop, Henry P. Fairbanks, their associates and successors, are hereby made a corporation, by the name of the American Unitarian Association, with all the powers and privileges, and subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes; and said corporation may hold real and personal estate to the value of fifty thousand dollars, to be devoted exclusively to the promotion of the interests of moral and religious instruction. Section 2. All donations, devises, and bequests of real and personal estate, which may heretofore have been made to the American Unitarian Association, or to the Executive Committee thereof, shall be and inure to the use and benefit of the corporation hereby created, to be appropriated, however, to the purposes designated in any such donation, devise, or bequest. Section 3. This Act shall take effect from and after its passage.

House of Representatives, March 3d, 1847, passed to be enacted.

EBEN BRADBURY, *Speaker.*

In Senate, March 4, 1847, passed to be enacted.

W. B. CALHOUN, *President.*

March 4th, 1847. Approved.

GEO. N. BRIGGS.

Secretary's Office, March 5, 1847.

I certify the foregoing to be a true copy of the original Act.

JOHN G. PALFREY,

Secretary of the Commonwealth.

BY-LAWS.

ARTICLE 1. The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure

Christianity throughout our country ; and all Unitarian Christians in the United States shall be invited to unite and coöperate with it for that purpose.

ART. 2. An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life.

ART. 3. The officers shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and five Directors, two of whom, at least, shall be laymen. These officers shall be chosen by ballot, at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

ART. 4. These officers shall constitute an Executive Committee, who shall meet at least once in each month, and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings, and to call special meetings of the corporation whenever they shall deem it necessary or expedient.

ART. 5. It shall be the duty of the Secretary to keep a full record of the meetings of the corporation, and of the Executive Committee ; to conduct the correspondence of the Association and keep an accurately arranged file of the same ; and in general to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence ; and his salary shall be determined by vote of the corporation at the annual meeting.

ART. 6. The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at nine o'clock, A. M., at such place in the city of Boston as the Executive Committee may appoint, of which due notice shall be given by advertisement in two or more newspapers published in Boston at least ten days previous.

ART. 7. Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

CLERGYMEN MEMBERS FOR LIFE.

THE following clergymen have been made members for life of the Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbot, Abiel	Clark, Amos
Adams, E. G.	Clarke, Samuel
Alden, Seth	Cole, Jonathan
Alger, Horatio	Colman, Henry
Alger, W. R.	Coolidge, J. I. T.
Allen, Joseph	Cordner, John
Allen, Joseph H.	Crafts, E. P.
Allen, T. Prentiss	Crosby, J.
* Andrews, William	Cunningham, Francis
Arnold, A. C. L.	Cutler, Curtis
* Bancroft, Aaron, D. D.	* Damon, David
Barrett, Samuel	Dewey, Orville, D. D.
Barry, William	Doggett, Theophilus P.
Bartlett, John	* Edes, Edward H.
* Bascom, Ezekiel L.	Edes, Henry, D. D.
Bates, Reuben	Edes, Henry F.
Bellows, Henry W.	Ellis, George E.
Bigelow, Andrew, D. D.	Emmons, Henry
* Brazer, John, D. D.	Everett, O. C.
Briggs, Charles	Farley, Frederick A.
Brigham, Charles H.	Field, Joseph, D. D.
Brooks, Charles	* Flint, Jacob
Brooks, Charles T.	Flint, James, D. D.
Brown, Addison	Fosdick, David
Buckingham, Edgar	Fox, Thomas B.
Burnap, George W.	Frost, Barzillai
Burton, Warren	Frothingham, William
Chandler, Seth	Furness, William H.
* Channing, William E., D. D.	Gage, Nathaniel

* Dead.

Gannett, Ezra S., D. D.
Gannett, Thomas B.
Gray, Frederick T.
Greene, William B.
* Greenwood, F. W. P., D. D.
Hall, Edward B.
Hall, Nathaniel
Hamilton, Luther
Harrington, Joseph, Jr.
Hedge, F. H.
Hill, Alonzo
Holland, F. W.
Hosmer, George W.
Howe, Moses
Huntington, Frederick D.
Huntoon, Benjamin
Ingersoll, George G., D. D.
Johnson, Rufus A.
Judd, Sylvester
Kendall, James, D. D.
Lambert, Henry
Lamson, Alvan, D. D.
Lincoln, Calvin
* Little, Robert
Livermore, A. A.
Loring, Bailey
Lothrop, Samuel K.
Lunt, William P.
May, Samuel, Jr.
Merrick, J. M.
Miles, Henry A.
Moore, Josiah
Morse, William
Motte, Mellish I.
Muzzey, Artemas B.
Newell, William
Nichols, Ichabod, D. D.
Nightingale, Crawford

Noyes, George R., D. D.
Nute, Ephraim
Osgood, Joseph
Osgood, Peter
Osgood, Samuel
Palfrey, John G., D. D.
* Parker, Nathan, D. D.
Parker, Theodore
Parkman, Francis, D. D.
Parkman, John
* Peabody, O. W. B.
* Peabody, William B. O., D. D.
* Phipps, H. G. O.
Pierpont, John
Pike, Richard
Putnam, George, D. D.
Reynolds, G.
Richardson, Joseph
* Ripley, Ezra, D. D.
Ripley, George
* Ripley, Samuel
Robbins, Chandler
Robbins, Samuel D.
Robinson, Charles
* Rogers, T. F.
Sanger, Ralph
Sargent, J. T.
Sears, E. H.
Sewall, Charles C.
Sewall, Edmund Q.
Shackford, C. C.
Simmons, George F.
Smith, Amos
Smith, J. C.
Stearns, Oliver
Stebbins, Rufus P.
Stetson, Caleb
* Storer, John P. B.

Sullivan, Thomas R.
 Sweet, John D.
 * Swett, William G.
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 * Thayer, Nathaniel, D. D.
 Thompson, James, D. D.
 Thompson, James W.
 Waite, Josiah K.
 Walker, James, D. D.
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 Ware, William
 Weiss, John
 Wellington, Charles
 * Wells, George W.

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 White, John
 White, William H.
 * Whitman, Bernard
 * Whitman, Jason
 Whitman, Nathaniel
 Whitney, F. A.
 Whitwell, William A.
 Williams, George A.
 Willis, Martin W.
 Wilson, E. B.
 Withington, Hiram
 Young, Alexander, D. D.

OTHER MEMBERS FOR LIFE.

Abbot, Ezra
 Abbot, Harris
 Abbot, Samuel
 Abbott, Miss Abigail
 Adams, Benjamin T.
 Adams, James, Jr.
 Adams, Philip
 Adams, Zabdiel B.
 Alger, Cyrus
 Alger, Francis
 Ames, David W.
 Ames, Mrs. David
 Ames, Seth
 Andrews, Ebenezer T.
 Anthony, Edward
 Aspinwall, Samuel
 Atherton, Charles H.

Appleton, Charles T.
 Appleton, Francis
 Appleton, J. R.
 Appleton, Nathan
 Appleton, Samuel
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 Ball, S. S.
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 Bangs, Isaiah
 Barker, Joseph A.
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 Bigelow, Alanson
 Bigelow, John
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 * Blake, Mrs. Sarah
 Blanchard, Hezekiah

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* Bond, George
Bond, George W.
* Bowditch, Nathaniel
Bowles, Samuel
Boyd, Francis
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Brewster, William
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Chapman, Mrs. Margaret
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Child, Mrs. Richards
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* Clapp, Joshua
Clapp, Mrs. Mary
Clarke, Mrs. Sarah
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Colton, George
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Crocker, James H.
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Davis, J. Amory
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* Everett, Moses, Esq.
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Fisher, Joshua
* Fitch, Jeremiah
Foot, Homer
Foster, Charles A.
Foster, Charles W.
Fowle, C. S.
Fowler, James
Francis, Ebenezer
Frost, George
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Gardner, John L.
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 Gould, Lewis
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 Gray, John C.
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 Hall, Jacob
 Hall, Sarah B.
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 Hawes, Prince
 Heath, Charles
 * Hedge, Barnabas
 Hendee, Charles J.
 Hewes, Abraham, Jr.
 Hewett, H. N.
 Hickling, Charles
 Hoar, Samuel
 Hodges, George
 Holbrook, Ann B.
 Holland, Mrs. F. W.
 Holmes, Benjamin
 Howard, Abraham
 Howard, Charles
 Howard, John
 Howe, Gilbert H.
 Howe, John
 Howe, Zadock
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 Inches, Miss
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 Jackson, Francis

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 * King, Gedney
 King, Samuel B.
 Knight, William H.
 Kuhn, George H.
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 Lamson, John
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 Lawrence, Amos
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 Lawrence, William
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 Lincoln, Oliver
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 Lord, Ivory
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 Manley, John R.

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 Mellen, Michael
 * Metcalf, E. W.
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 Morton, Ichabod
 * Munson, Israel
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 Newman, Miss Mary
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 Nichols, Miss C. K.
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 * Parkman, Mrs. Sarah
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 * Parsons, William
 * Peabody, Joseph
 * Peabody, Mrs. W. B. O.
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 Perkins, Thomas H.
 Pettes, Henry
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 Phillips, Jonathan
 Phillips, Stephen C.
 * Pickman, Dudley L.

* Pickman, T. Benjamin
 Pierce, John B.
 Pierce, S.
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 Prentiss, John
 Prescott, Oliver
 * Prescott, William
 Putnam, Mrs. George
 Putnam, Philemon
 Quincy, Josiah, Jr.
 Rantoul, Robert
 Read, James
 Rhoades, Stephen
 Rice, Henry
 Richardson, James B.
 Roberts, Amos M.
 Rogers, John
 Rogers, John Gray
 Russell, John B.
 Russell, Nathaniel
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 Saunders, Mrs. Elizabeth
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 Seaver, Benjamin
 * Seaver, Charles
 Seaver, George
 Sewall, Mrs. Amy P.
 Sewall, Daniel
 Shaw, Francis G.
 Shaw, Lemuel
 Shaw, Robert G.
 Shaw, W. C.
 Shove, Jonathan
 Smith, Mrs. D.
 Smith, Joseph M.
 Smith, Melancthon

Southwick, Philip R.
Sprague, Noah P.
* Stanton, Francis
Stearns, Henry
Stebbins, Festus
Stephens, Nathan
St. John, Samuel
* Stone, Lowell M.
* Story, Joseph
* Sullivan, William
Sweetzer, Samuel
Swett, Samuel
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Thayer, Joseph H.
Thomson, John
Townsend, Henry B.
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Wade, Eben
Wales, Samuel, Jr.
Wales, Thomas B.
Walker, Mrs. L. L.
* Ward, Artemas
Ware, John

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West, Nathaniel
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Williams, Isaac
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Williams, J. D. W.
Williams, Moses
Willis, William
Wood, Mrs. J. V.
Worthington, William

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FIRST SERIES.....VOL. XXI.

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46. On Piety at Home. By Rev. Caleb Stetson.	2	69. The Doctrines of the Trinity and Transubstantiation compared. By Rev. Geo. Ripley.	2
47. The Antiquity and Revival of Unitarian Christianity. By Rev. William Ware.	4	70. On Erroneous Views of Death. By Rev. Orville Dewey.	5
48. Rev. Mr. Tuckerman's Seventh Semi-annual Report.	5	71. "Come and see." By Rev. W. B. O. Peabody.	5
49. The Sixth Report of the American Unitarian Association.	5	72. Rev. Mr. Tuckerman's Eleventh Semi-annual Report.	6
50. The Good and Evil of Revi-		73. The Eighth Report.	6
		74. The Atonement. By Rev. Henry Turner, England.	4
		75. Claims of the Gospel on Unitarian Christians.	4

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| 76. Rev. Mr. Barnard's First Report. | 3 | ogy. By Rev. James Martineau, England. | 4 |
| 77. Milton, Locke, and Newton. By Rev. Henry Acton, England. | 6 | 99. Sober Thoughts on the State of the Times. By Rev. H. Ware, Jr., D. D. | 6 |
| 78. Isaiah ix. 6, and John i. 1. By Rev. George R. Noyes. | 3 | 100. Doctrinal Distinctions not Doctrinal Differences. By Rev. A. B. Muzzey. | 3 |
| 79. Presumptive Arguments in Favor of Unitarianism. By L. M. Hurlburt. | 5 | 101. A Discourse on the Law of the Spiritual Life. By Rev. James Walker. | 3 |
| 80. Testimonies from the Neighbourhood of the Eternal World. By Rev. Noah Worcester, D. D. | 4 | 102. Spirituality of Character. By Rev. E. Q. Sewall. | 5 |
| 81. Jesus Christ not a Literal Sacrifice. By Rev. John Pierpont. | 4 | 103. Address to those who "cannot see their way clear" to observe the Communion. By Rev. S. K. Lothrop. | 3 |
| 82. Three Important Questions answered. By Rev. Henry Ware, Jr. | 4 | 104. Scripture History against the Trinity. By Rev. S. G. Bulfinch. | 3 |
| 83. Rev. Mr. Barnard's Second Report. | 3 | 105. Christianity a purely Internal Principle. By Rev. Convers Francis. | 4 |
| 84. The Ninth Report. | 6 | 106. Retribution. By Rev. George R. Noyes. | 3 |
| 85. Excuses for the Neglect of Benevolent Efforts. By Rev. Andrew P. Peabody. | 3 | 107. The Eleventh Report. | 6 |
| 86. Christ the Image of God. By Rev. J. W. Thompson. | 3 | 108. The Distinguishing Opinions of Unitarians. By Rev. Wm. E. Channing, D. D. | 5 |
| 87. The Philosophy of Man's Spiritual Nature. By Rev. James Walker. | 4 | 109. On Profession of Religion. By Rev. Orville Dewey. | 5 |
| 88. The Efficacy of Prayer. By Rev. John Brazer. | 4 | 110. The Personality of the Word of God. By Rev. Noah Worcester, D. D. | 4 |
| 89. Our Confidence in the Saviour. By Rev. Alvan Lamson. | 4 | 111. The Scriptural Doctrine of Good Works. By Rev. Edward B. Hall. | 4 |
| 90. Apologies for Indifference to Religion examined. By Rev. Samuel Barrett. | 4 | 112. On the "Holy Spirit." By Rev. Henry Ware, D. D. | 4 |
| 91. Hints on Religious Feelings. By Rev. Jason Whitman. | 4 | 113. A Review of Atheism, for Unlearned Christians. By Rev. Noah Worcester, D. D. | 6 |
| 92. Piety and Morality. By Rev. George Whitney. | 3 | 114. Virtue not Happiness. By Rev. James D. Green. | 3 |
| 93. The Promise of Jesus to the Pure in Heart. By Rev. F. W. P. Greenwood. | 2 | 115. Why labor to extend our Faith? By Rev. S. K. Lothrop. | 2 |
| 94. Christian Unitarianism not a Negative System. By Rev. Ezra S. Gannett. | 4 | 116. The History of Christ a Testimony that the Father is the Only True God. By Rev. W. J. Fox. | 3 |
| 95. The Tenth Report. | 6 | 117. Wants of the West. By Rev. Wm. G. Elliot, St. Louis, Missouri. | 3 |
| 96. A Brief Statement of the Unitarian Belief. By Rev. Orville Dewey. | 3 | 118. On Denying the Lord Jesus. By the late Rev. Bernard Whitman. | 6 |
| 97. False Witnesses answered. By Rev. James Freeman Clarke. | 2 | | |
| 98. The Existing State of Theol- | | | |

119. The Twelfth Report.	6	142. Remarks on the Sacred Scriptures, and on Belief and Unbelief. By Rev. Orville Dewey.	4
120. "Come over and help us." A Letter to Rev. George Putnam. By Rev. E. Peabody.	4	143. The Fourteenth Report.	6
121. "To the Law and the Testimony." Unitarian Regard to the Scriptures. By Rev. James Walker.	4	144. Mystery, Reason, and Faith. By Rev. E. Peabody.	3
122. Creeds, Intolerance, and Exclusion. By Rev. William E. Channing, D. D.	4	145. Who was Jesus Christ? By Rev. Geo. F. Simmona.	5
123. Charges against Unitarianism. By Rev. E. Peabody.	3	146. Jesus Christ the chief Corner-Stone. By Rev. G. R. Noyes, D. D.	3
124. A Tribute to Rev. Noah Worcester, D. D. By Rev. William E. Channing, D. D.	4	147. How to spend a Day. By Rev. Henry Ware, Jr., D. D.	3
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126. The Sunday School. By Rev. William E. Channing, D. D.	4	149. Atonement. By Rev. Ezra S. Gannett.	4
127. What is Truth? By Rev. Andrew P. Peabody.	3	150. Thoughts for the New Year on Improvement. By Rev. Henry Ware, D. D.	3
128. A Young Man's Conversion from Calvinism. A Statement of Facts.	5	151. The Moral Power of Christ's Character. By Rev. E. Peabody.	4
129. Grounds of Christian Unity. By Rev. George Putnam.	5	152. Human Suffering. By Rev. William E. Channing, D. D.	4
130. A Rational Faith.	4	153. Watch and Pray. By Rev. Robert C. Waterston.	3
131. The Thirteenth Report.	6	154. Practical Goodness the True Religion. By Rev. F. H. Hedge.	3
132. The Duty of Promoting Christianity by the Circulation of Books. By Rev. H. Ware, Jr.	4	155. The Fifteenth Report.	6
133. The Future Life. By Rev. William E. Channing, D. D.	4	156. The Doctrine of the Cross. By Rev. J. W. Thompson.	4
134. Repentance the Ground of Forgiveness. By Rev. Joseph Hutton, LL. D.	4	157. The One Thing Needful. By Rev. Thomas B. Fox.	3
135. The Worship of the Father. By Rev. William E. Channing, D. D.	5	158. Regeneration. By Rev. C. W. Upham.	4
136. Reason and Revelation. By Rev. A. A. Livermore.	3	159. The Power of Unitarian Christianity. By Rev. W. E. Channing, D. D.	4
137. Fidelity in Duty our Test of Christian Character. By Rev. A. P. Peabody.	3	160. An Individual Faith. By Rev. George E. Ellis.	3
138. The Unitarian Reform. By Rev. James F. Clarke.	3	161. How to spend Holy Time. By Rev. H. Ware, Jr.	3
139. Truths joined by God not to be sundered by Man. By Rev. Samuel Osgood.	3	162. On the New Birth. By Rev. Frederick T. Gray.	3
140. On the Atonement. By Rev. Edward B. Hall.	3	163. On Prayer. By Rev. John H. Morison.	3
141. Unitarianism vindicated against the Charge of Skeptical Tendencies. By Rev. James Walker.	4	164. Reasons offered by Samuel Eddy, LL. D., late Chief Justice of the Supreme Court of Rhode Island.	4
		165. Man born Upright. By Rev. A. B. Muzzey.	3
		166. Unitarianism defined and defended.	6

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| 167. The Sixteenth Report. | 6 | 190. "What thinkest thou?" By | |
| 168. The Death of Christ. By | | Rev. Samuel Barrett. | 3 |
| Rev. Geo. G. Ingersoll. | 4 | 191. The Eighteenth Report. | 6 |
| 169. Unitarianism a Devotional | | 192. The Law of Retribution. By | |
| Faith. By Rev. J. Scott | | Rev. Orville Dewey, D. D. | 4 |
| Porter, of Ireland. | 3 | 193. "Take Heed how ye hear." | |
| 170. The Coming of Christ. By | | By Rev. S. Gilman, D. D. | 3 |
| Rev. A. P. Peabody. | 3 | 194. The Church. By Rev. Wil- | |
| 171. Short Prayers. | 4 | liam E. Channing, D. D. | 4 |
| 172. On the Uses of the Commun- | | 195. Unitarianism the Doctrine of | |
| ion. By Rev. Orville Dew- | | our Lord Jesus Christ. By | |
| ey, D. D. | 3 | Rev. J. Scott Porter, Ire- | |
| 173. "How is it that ye have no | | land. | 4 |
| Faith?" By Rev. Henry | | 196. The Life and Character of | |
| A. Miles. | 3 | Rev. Henry Ware, Jr., | |
| 174. Domestic Worship. By Rev. | | D. D. By Rev. Chandler | |
| Caleb Stetson. | 3 | Robbins. | 4 |
| 175. The Apparent Darkness of | | 197. Unitarianism the Doctrine of | |
| God's Providence. By Rev. | | Matthew. By Rev. Wil- | |
| John Brazier, D. D. | 3 | liam Ware. | 3 |
| 176. Sympathy in Congregations. | | 198. "A Good Life." By Rev. | |
| By Rev. Frederick A. Far- | | F. D. Huntington. | 3 |
| ley. | 3 | 199. The Obligations of Christians | |
| 177. The Unitarian's Appeal. By | | to the Heathen. By Rev. | |
| Rev. S. G. Bulfinch, Pastor | | G. E. Ellis. | 3 |
| of that Church. | 5 | 200. Thoughts on Christian Doc- | |
| 178. Unitarianism a Benevolent | | trine. By Rev. William | |
| Faith. By Rev. J. Scott | | Barry. | 4 |
| Porter, of Belfast, Ireland. | 3 | 201. The Atonement. By Rev. | |
| 179. The Seventeenth Report. | 6 | George W. Burnap. | 3 |
| 180. What gives Support in Death? | | 202. Unitarians and Unitarianism. | |
| By Rev. M. I. Motte. | 3 | By Rev. Alvan Lamson, | |
| 181. Christ the Way to God. By | | D. D. | 3 |
| Rev. Convers Francis, D. D. | 3 | 203. The Nineteenth Report | 6 |
| 182. Natural and Revealed Relig- | | 204. The Missionary Enterprise. | |
| ion. By Rev. Orville Dew- | | By Rev. Chandler Robbins. | 3 |
| ey, D. D. | 4 | 205. The Way, the Truth, and the | |
| On Experimental Religion. | | Life. By Rev. Charles T. | |
| By Rev. Orville Dewey, | | Brooks. | 3 |
| D. D. | 3 | 206. Difference between Unitarian | |
| 184. Righteousness the Central | | and Orthodox Christians. | |
| Principle of Christianity. | | By Rev. Henry W. Bellows. | 3 |
| By Rev. E. S. Gannett. | 4 | 207. Unitarianism the Faith of the | |
| 185. Religious Forms and Observ- | | Apostles. By Rev. J. Scott | |
| ances. By Rev. Nathaniel | | Porter. | 5 |
| Hall. | 2 | 208. Reconciliation. By Rev. | |
| 186. Unitarianism not a New Doc- | | James F. Clarke. | 3 |
| trine. By Rev. James D. | | 209. Two Natures in Christ. By | |
| Green. | 4 | J. G. Robberds, of Eng- | |
| 187. An Address at the Funeral of | | land. | 3 |
| Rev. William Ellery Chan- | | 210. We live for Heaven when we | |
| ning, D. D. By Rev. Ezra | | live for Duty. By Rev. Ja- | |
| S. Gannett. | 4 | son Whitman. | 3 |
| 188. Earnestness in Religion. By | | 211. Recollections of Rev. F. W. | |
| Rev. Alvan Lamson, D. D. | 3 | P. Greenwood, D. D. By | |
| 189. Small Sins. By Rev. Henry | | Rev. N. L. Frothingham, | |
| Ware, Jr., D. D. | 3 | D. D. | 4 |

6 TRACTS OF THE AMERICAN UNITARIAN ASSOCIATION.

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218. Jesus in the Jewish Synagogues. By Rev. A. D. Wheeler	2	235. What do ye more than others? By Rev. F. D. Huntington.	2
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222. Discourse on Rev. Henry Ware, D. D., A. A. S. By John G. Palfrey, D. D., LL. D.	4	239. Twenty-second Report.	4
223. Trinitarian Admissions, from John Wilson's large Work.	4	240. Religious Decision. By Rev. E. Peabody.	2
224. Jesus Christ the Faithful Witness. By Rev. Wm. P. Lunt.	2	241. The Essential in Christianity. By Rev. E. S. Gannett, D. D.	2
225. Retribution. By Rev. Casneau Palfrey.	2	242. Sin and its Penalties. By Rev. George Putnam, D. D.	2
226. Gospel Invitations. By Rev. F. H. Hedge.	2	243. Sin wrongs the Soul. By Rev. J. W. Thompson.	2
227. The Twenty-first Report.	6	244. Preaching Christ. By Rev. R. P. Stebbins.	2
228. The Story of a Converted Skeptic. By Rev. James Freeman Clarke.	2	245. Union with God and Man. By Rev. A. A. Livermore.	2
229. Reasons for not receiving the		246. What becomes me? By Rev. Samuel Barrett, D. D.	2
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		249. The Lord's Day. By Rev. F. D. Huntington.	2
		250. Charges of Unbelief. By Rev. G. W. Burnap.	2
		251. Twenty-third Report.	6

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1st Series.

No. 263.

THE
TWENTY-FOURTH REPORT
OF THE
AMERICAN UNITARIAN ASSOCIATION,
WITH THE
PROCEEDINGS OF THE ANNUAL MEETING,
MAY 29, 1849.

BOSTON:
WM. CROSBY AND H. P. NICHOLS.
111 WASHINGTON STREET.
JUNE, 1849.

Price 5 Cents.

CAMBRIDGE:
METCALF AND COMPANY,
PRINTERS TO THE UNIVERSITY.

TWENTY-FOURTH ANNIVERSARY.

THE Twenty-Fourth Anniversary of the American Unitarian Association was celebrated May 29th, 1849.

The meeting for business was held in the chapel of the Church of the Saviour, at 9, A. M. Rev. Dr. Gannett presided. Prayer was offered by Rev. Samuel Osgood. The record of the last annual meeting was read. The Report of the Executive Committee was then received, according to the vote of last year, and afterwards adopted. The Treasurer's Report was also read, accepted, and referred to Messrs. J. H. Rogers and George Merrill to be audited. A committee of three was then appointed to receive the credentials of delegates, and the names of sixty were recorded, and read at the adjourned meeting.

A committee of five having been appointed to nominate officers for the ensuing year, they reported the present list without any change, and the following gentlemen were re-elected for the year ending with May, 1850.

P R E S I D E N T .

REV. EZRA S. GANNETT, D. D.

V I C E - P R E S I D E N T S .

REV. SAMUEL K. LOTHROP,

HON. STEPHEN FAIRBANKS.

EXECUTIVE COMMITTEE.

REV. JAMES W. THOMPSON,	}	<i>Directors.</i>
ISAIAH BANGS, ESQ.,		
HON. ALBERT FEARING,		
REV. ALONZO HILL,		
REV. CHARLES BROOKS,		
HENRY P. FAIRBANKS, ESQ.,		<i>Treasurer.</i>
REV. F. W. HOLLAND,		<i>Secretary.</i>

An amendment to Art. III. of the By-Laws, offered at the last annual meeting, substituting for "a Secretary" a "General and a Home Secretary," was then discussed, and, by vote of the Association, laid on the table.

A sub-committee of the Executive Board offered a printed plan for a modification and extension of the action of the Association, which was read by the Secretary and debated during an interval of business in the morning, and renewed as the principal subject of debate at the adjourned meeting in the same place on Wednesday afternoon, and was finally accepted by a unanimous vote.

At the public meeting on Tuesday evening, Rev. John Pierpont offered the devotional service, an abstract of the Report was given by the Secretary, and the President introduced successively to the meeting Rev. G. W. Burnap, upon the general topic of Unitarianism; Rev. J. F. Clarke, upon Theological Education; Hon. T. D. Elliot and Rev. Mordecai De Lange, upon Missions; Rev. G. E. Ellis, upon the Book Department; and Rev. O. B. Frothingham, upon the Spiritual Character of our Religion; after whose addresses, and some explanatory remarks by Rev. E. T. Taylor, the meeting adjourned, at a late hour, with the singing of the usual Doxology.

TREASURER'S REPORT.

Statement of the Receipts and Expenditures of the American Unitarian Association from May 30th, 1848, to May 29th, 1849.

RECEIPTS.

Balance in the Treasury, May 30th, 1848, as per account then rendered,			\$ 595 45	
From Auxiliary Associations and Subscriptions, \$ 2,224 42				
“ Donations,	166 00			
“ Life Members,	750 00			
“ Sales of Tracts,	95 32			
“ Societies and Individuals, for Missionary Purposes,	1,624 04			
“ For Churches needing Aid,	58 00			
“ For Theological Education, including Meadville School,	95 00			
“ For Circulation of Channing's Works, (including receipts for sales,)	203 03			
“ Legacies,	1,500 00			
“ Interest of Permanent Fund,	<u>1,014 50</u>	7,730 31		N. B.
		<u>\$ 8,325 76</u>		

EXPENDITURES.

For Paper, and Printing and Binding Tracts, \$ 1,430 24	
“ Channing's Works for Sale and Distribution, 355 00	
“ Salary of General Secretary,	1,000 00
“ “ “ Assistant Secretary,	500 00
“ Grant to Assistant Secretary, for extra services, 200 00	
“ Travelling Expenses of Secretary,	228 50
“ Rent of Office,	225 00
“ Incidental Expenses,	236 06
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Amount carried forward,	\$ 4,174 80

Amount brought forward,	\$ 4,174 80
For Meadville School, including Mr. Stebbins's	
Salary,	685 00
" Divinity School at Cambridge,	15 00
" Missionary Services, —	
To Rev. R. H. Bacon,	10 00
" " Wm. Farmer,	25 00
" " F. B. Knapp,	10 00
" " John Walworth,	100 00
" " C. A. Farley,	75 00
" " Elder Donald Nicholson,	50 00
" " Benevolent Fraternity of Churches,	50 00
" Aid of Unitarian Society in Tremont, Ill.,	100 00
" " " " Cannelton, Ind.,	50 00
" " " " Wash'ton, D. C.,	200 00
" " " " Albany, N. Y.,	250 00
" " " " Brooklyn, Conn.,	50 00
" " " " Thomaston, Me.,	100 00
" " " " Topsham, Me.,	100 00
" " " " Bath, Me.,	100 00
" " " " Manchest'r, N. H.	100 00
" " " " Windsor, Vt.,	100 00
" " " " Lowell,	100 00
" " " " Sudbury,	50 00
" " " " Mansfield,	50 00
" " " " Melrose,	20 00
" " " " South Boston,	200 00
" " " " Boston,	100 00
" " " " West Newton,	50 00
	<hr/> 6,914 80
Balance on hand,	\$ 1,410 96
	<hr/> \$ 8,325 76

Er. Ex.

H. P. FAIRBANKS, Treasurer.

Boston, May 29th, 1849.

The following appropriations chargeable to the account of the present year have not yet been called for, viz: —

For Missionary School at Albion, Mich.,	\$ 50 00
" Aid of Unitarian Society in Galena, Ill.,	8 00
" " " " Hillsboro, Ill.,	50 00
" " " " Montague,	50 00
" " " " Southboro,	50 00
	<hr/>
	\$ 208 00

Boston, June 5, 1849. The undersigned hereby certify that they have examined the accounts of the Treasurer, together with the foregoing statements, and that the same are correctly cast and sustained by the proper vouchers.

JOHN H. ROGERS, } *Auditors.*
 GEORGE MERRILL, }

EXECUTIVE COMMITTEE'S REPORT.

IN their Twenty-Fourth Annual Report, the Executive Committee of the American Unitarian Association would present a brief history of what has been done another twelve-month, together with their plans and purposes, suggestions and hopes, for another year. As many of the five thousand families which receive this Report reside at a distance from the city, it may be necessary to mention in detail matters which have been familiar as household words, both in their enterprise and completion, to brethren in this vicinity.

While the attention of the Assistant Secretary has been constantly given to the daily cares of the office, to numberless and nameless duties connected with the welfare of the churches, the labors of the Secretary, as Travelling Agent and General Missionary, have been interrupted neither by the unusual severity of the past winter, nor the more trying sultriness of summer, nor any of the casualties which sometimes derange every human agency. He has visited 114 parishes, commenced seven societies, given 164 discourses, addressed 25 Sunday Schools, formed and revived 33 auxiliaries, preached before 70 already organized associations, travelled over 7,244 miles, and rendered frequent aid to various enterprises of philanthropy.

Our Association has rendered aid, during the year, to nineteen societies and eight preachers ; — to Albany, Bath,

Brooklyn, (Conn.,) South Boston, Cannelton, Central New York, Western New York, Lowell, Manchester, Mansfield, Meadville, Melrose, Montague, West Newton, Sudbury, Tremont, Topsham, Thomaston, Washington, and Windsor. And besides its assistance to these nineteen pastors, who are so far its missionaries as they depend upon a mission fund, it has engaged or contributed its help to the following preachers:— Messrs. Brigham, Cushing, Emmons, Farmer, Farley, May, Nicholson, and Walworth; making, with the pastors named above, twenty-seven gentlemen.

Intelligence has just reached us of the proposed formation of a Western Unitarian Association, and the establishment of a Book and Tract Depository, at Chicago. The purpose contemplated in the new organization is, 1st. A closer union between our churches; 2d. To supply the spiritual wants of the various small groups of Unitarians now scattered over the West, and unable to supply themselves; 3d. To establish communion with other denominations of Christians whose views and position assimilate them to us; to add to the prosperity of our cause generally by the efficiency of united action in the circulation of books, tracts, &c., and the support of missionaries. At the Convention which originated this movement, on the tenth of this month, at Chicago, a desire was expressed for the presence and help of the Secretary of this Association through the Western churches.

The Unitarian Association of New York has recently raised a fund of ten thousand dollars to enlarge and improve its weekly journal, and is most energetically and successfully at work for the promotion of "pure and undefiled religion."

From some of those who are in reality missionaries, though hardly accustomed to the name, unusually interest-

ing reports have been recently received. Elder Nicholson, who was assisted at the last Autumnal Convention to a portion of the means necessary to build a Christian chapel sixteen hundred miles west of us, in a little more than two months travelled six hundred and sixty-five miles, preached sixty-two times, attended two weddings and five funerals, and circulated seven hundred tracts and four sets of Channing's Works. His station is Joliette, Illinois. One of his churches is already dedicated and in use, the other waits for more funds from the East. A Ladies' Fair, which was thought to be remarkably successful, raised among his own people about twenty-four dollars;—a token of the scarcity of money among a farming population in a new country, and an assurance that our aid may be indispensable for a season.

Elder Walworth, of Wisconsin, has just consecrated his new church at Monroe. Public services were held in it for the first time on the last Sabbath of April. He officiates regularly to four societies, all of them reported to be increasing in intelligence, numbers, spirituality, and zeal. His church at Rock Grove received ten new members at its last communion. The same number united themselves at about the same time to another of his companies of disciples, six miles west of the principal station at Monroe. He writes of the gratitude of his congregations for our aid, and his prayers for our entire success.

Rev. G. W. Woodward has been frequently disabled by disease, and brought very low, but is now renewed in strength, and full of hope and courage. He discharges the various offices of preacher, teacher, and common school superintendent in that growing community at Galena, and, we rejoice to say, is provided with a respectable house of worship, lately purchased of the Episcopalians.

Rev. John Fisher, recently over the Protestant Irish Society in this city, is now stationed at Cannelton, Indiana, in charge of a society which promises exceedingly well at its commencement.

Rev. S. Larnard, a graduate of the Meadville School, finds constant cause to lament, that, by neglecting to establish our ministry in Tremont, Illinois, at a time when nearly every inhabitant would have welcomed and rallied around a Unitarian pastor, he has now to struggle against multiplied embarrassments and no little opposition in a divided community. One of our Western ministers, now resident on the Mississippi, thus writes us of Peoria, the next neighbour to Tremont: — “Religion is in a low condition generally; but let the right sort of man go there, and make it his sole laboring place, — let him appeal with freedom to the eternal want of religion in the human soul, — let him mingle freely, familiarly with the people, — let him take an interest in every good work, — and I know no community in which he would be more likely to succeed. In six months or a year, the people would be able to support him. Not half of the inhabitants contribute to any society, and the place has six thousand, and is rapidly growing.” Mr. L. divides his time between Pekin and Tremont.

Rev. Mordecai De Lange, the only Jewish convert numbered among our ministry on this side of the Atlantic, has taken up the mantle of the lamented Moore, of Quincy, Illinois, and finds his labor and sacrifice rewarded by interesting accessions to his communion.

Rev. W. G. Elliot, of St. Louis, has found it necessary to obtain help in the increased labor and multiplying duties of his station, and Mr. Hassall, now completing his studies at Meadville, is expected to become his assistant. His

society have purchased a site for a larger church. The Savannah society, under the pastoral care of Rev. J. Allen Penniman, seems to promise a generous return to his enterprise and self-devotion.

A graduate of Meadville, Mr. Lathrop, has revived the society at Northumberland, Pa., made vacant by the decease of Mr. Kay. His congregation is larger than it has been for many years. It will be remembered that this beautiful spot is the resting-place of the celebrated Joseph Priestley, as well as of his venerated friend, also of England, James Kay. Our worship was commenced here by Dr. Priestley, fifty years ago, in a school-house, with a dozen persons, and has been continued with little interruption up to the present time. Four villages in the immediate vicinity offer excellent opportunities for missionary labor.

Coming nearer home, Mr. William Cushing, also of the last Meadville class, has become pastor of a Christian church in Searsburg, N. Y., and we expect to hear encouraging accounts of his success.

Rev. Edgar Buckingham, of Trenton and Holland Patent, has added two other posts of duty, Briggs's District and Remsen; in one of which his is the only service in English among a considerable rural population.

At our east, the Ellsworth society in Maine has renewed its worship for a part of the year. Two societies have been recently commenced in Thomaston, one of which, under the care of Rev. Mr. Fernald, has been more blessed than any other enterprise of the kind, enjoying a commodious and attractive church, before vacant, with an interested and increasing body of hearers. The young society at Bath is making less progress, because of the impossibility of procuring a tolerable place of worship. Unless this obstacle is overcome,

and a comfortable house provided, this promising shoot of the True Vine can hardly be expected to live, much less to flourish. Both here and at Ellsworth subscription-papers are now in circulation to obtain the requisite funds for building a church, and with hopes of success.

In our own State, the Bedford and Raynham churches, which had been closed for some time, have renewed their services, and Greenfield and Westborough are about to do the same. Winchendon, where our worship was commenced by the Secretary in midsummer, is about to erect a commodious church. Westborough is doing the same. An earnest friend at Bridgeport, Connecticut, has already begun upon a house of worship at her own expense. The newly organized society at Harrison Square, Dorchester, has realized all the expectations of its friends. Its church was purchased of another denomination at the close of the last autumn. It will remain for some time under the charge of Mr. Francis Williams.

Two additional ministries at large — we might say three, numbering the children's missionary in Boston — have recently been established,—Messrs. Burton at Worcester, and Hadley at Portland ; and still another laborer in this interesting field may be expected at Roxbury. From personal knowledge and examination, the Secretary is able to report the eminent usefulness of these institutions at a distance from us, while in our immediate vicinity the friends of the cause have reason to rejoice at the energy, fidelity, and success distinguished.

In connection with distant societies and missionary efforts, the Meadville School deserves especial notice. As a full report of its state will be issued officially in July, it is enough to say now that the institution has passed through

the season of experiment, and won for itself an established place among the spiritual instrumentalities of the times. This is shown by the steady increase of students, — thirteen entering its junior class at the last commencement, — and by the favorable hearing which its graduates have generally received.

The absolute necessity of some such institution quite as far west as this, is acknowledged by all intelligent persons who are familiar with the newer parts of the land. They agree that, generally, the men who are to sustain liberal Christianity at the West must be Western men, the children of its log huts, the pupils of the boundless prairie, the pathless forest, the ocean lake, the majestic river, — men not only at home in the hardship, inspired with the enterprise, aroused by the difficulty, charmed with the variety, hardened against the disease they must meet, but having minds enlarged by the grandeur of God around them, and quickened by the intense social energy of Western life.

Then, again, this school of the prophets is not and cannot be that sectarian undertaking which Western liberality might soon outgrow, and its generous charity reject. Though the *money* has been furnished by us, much of it passing through the coffers of our Association, the school could not have prospered but for the sympathy of another denomination, five times as numerous as our own, — a denomination destitute of any other similar place for the preparation of ministers for fifteen hundred churches. They are therefore our partners in the school, furnishing another just as indispensable requisite as the funds we furnish, — the right kind of men to second our efforts, and make them immediately and widely effectual. And as four denominations have been represented among the Meadville students, it may be hoped that

the wonderful cheapness of living, and the still rarer spirit of catholicity, will attract earnest and generous minds from a wide section, until our country, with its rapid growth and spreading population, shall be provided with a numerous, energetic, and devoted missionary force. Professor Stebbins has felt obliged to resign the charge of the Meadville church, and confine his future labors to the School. As his salary as pastor has made a large part of his support, and another clergyman will require all of this for his comfortable maintenance in the vacant ministry, it becomes necessary this year to redouble our effort, that the high character of the School may be maintained, and its efficiency increased. While the desire to make this a model institution in its economy of means is felt as at first, while it is intended that its entire dependence on our churches shall keep the School in sympathy with them, and them with the School, it is thought that the request for more help in this enlarging field will meet with a prompt and hearty response. Could twenty persons, or even fifteen, be induced to pledge us fifty dollars a year each (for five years), the institution would be enabled to effect all its promises for the church and the world. From the more perfect division of labor which would then be feasible, its working power would be nearly doubled.

Our greatest need at present is *missionaries*. While the regular pulpits are likely to find enough to occupy them respectably, we have hardly any men willing and able to occupy distant and arduous posts of duty in new towns, and among a gathering population. Fifty preachers with the philanthropy of Tuckerman and the energy of Brainard, the practical wisdom of the Whitmans and the spiritual fervor of Henry Ware, could be profitably employed at once,

and they would prepare the way for fifty more. We trust that our theological schools will bear in mind, that, if they only seek to educate ministers for well-established parishes, some of their graduates may fall out of the ranks every year for want of adaptation and other causes. But if a portion of each class keep in view the fact that liberal Christians are bound to take a share in the toil and cost of preaching the Gospel to the scattered and the destitute, the poor and few in new settlements and small villages, that all other denominations are thus provoking us to love and good works, and that the necessities and exposures of our rapidly growing, widely dispersed population are the Macedonian cry, "Come over and help us," an efficient band of missionaries may yet be added to our ranks.

And would every young man who is entering upon his ministry, full of life and hope, endeavour first of all to revivify some exhausted church, or begin some one or two societies, besides educating himself rapidly for a most efficient career, he would add so much to the religious life of the times, would extend the borders of our Zion by a healthy growth, and create a steady demand for more and more laborers in the field.

If every young man shrink from this severer toil and costlier sacrifice (a labor and a sacrifice exceeding, sometimes, that of the foreign missionary), it is hard to see how liberal Christianity, as represented by us, can escape from constant contraction of its borders; as here and there want of experience or fitness in a minister, a too lavish expenditure or unexpected calamity on the part of a parish, may close a sanctuary, and consign a pulpit to the stillness of the grave.

Our people are seldom disposed to colonize and form a

new congregation, even when the old hive is full. It needs that an earnest voice should call together enterprising spirits like itself, a young laborer bestow the greater time, hope, courage, fervor, and faith, belonging to youth, upon a comparatively youthful flock, in order that "the word" in us may have "its free course to be glorified." Though the middle-aged can bring more wisdom and experience to the work, the labor and the sacrifice are more easy and more customary at the commencement of the profession than afterwards.

Every year enlarges the opportunity and enhances the necessity of distributing our books. Last February, the "Society for promoting Christian Knowledge, Piety, and Charity" offered one hundred copies of Wilson's "Illustrations of Unitarianism" for distribution among the Theological Schools and Colleges of the United States. The same Society also furnished five sets of Noyes's "Translations," twenty of Burnap's first, and as many of his last work, and a number of devotional books. Copies of Channing's and Ware's Works, and of Whitwell's "Romans," were supplied by other friends, both before and after this donation. The same day on which the "Illustrations" were received, circulars were addressed to two hundred and sixty-three Colleges and Theological Schools, apprising them that an English work of great labor and learning in vindication of our views awaited their orders at the office of the Association, and requesting, if the libraries of their institutions would accept the present, to direct how it should be forwarded. Fifty-nine Colleges and Theological Schools replied favorably, and were supplied according to their directions with books from the value of two dollars to a hundred; and in several cases, cordial letters have been received, acknowledging our kind-

ness, and promising to use it to the best account. The first request came from the Catholic College at Worcester, the last from Wisconsin University. Many others may have been deterred from sending by the miscarriage of the circulars, or the fear of expense attending upon more distant transportation. The Theological Schools supplied were Andover, Cambridge, Concord Biblical Institute, Auburn, Bangor, Newton, New Haven, Connecticut Theological Institute, Geneva Theological Seminary, N. Y., Union Theological Seminary, Lane, Western Baptist, Furman Theological Institute, — thirteen in all, besides the Theological Departments of several of the Colleges and Universities included in the forty-six institutions mentioned before.

Every package contained an assortment of our best tracts, such pamphlets and addresses as could be obtained without expense, a set of Channing's Works wherever the Institution was known to be destitute, and other bound volumes supplied by the generosity of friends in the country as well as city. The bundle sent to the Newton Seminary was of very considerable value. That furnished Andover Institution comprised much of our best theological literature, and was the occasion of adding to that excellent library what was necessary to a full exhibition of our past and present position. Some of the books thus scattered from Maine to Wisconsin, without expense to the Association, may prove, like the stray copy of the Scriptures in Luther's monastery, the awakening of a torpid mind to new life, the inspiration of a larger liberty and a wider Christian charity.

Not a week has passed without a call upon us for our own publications, and for those intrusted to us for distribution. Some days a half dozen packages have been despatched in different directions, besides the regular supply of the Aux-

iliaries. Twenty-six bundles were furnished to California emigrants, amounting in the whole to more than as many thousand pamphlets and volumes. Three societies have been supplied gratuitously with hymn-books for worship, — the ministry at large in Portland, the Society worshipping in Melrose Hall, North Malden, and Mr. Fisher's Congregation at Cannelton. More than thirty Sunday Schools have been presented with appropriate books left at our office for distribution, and many more could have been profitably sent to schools just commencing in new societies at the West; but this department of usefulness belongs properly to another Association. And several individuals, like Hon. Nahum Ward, of Marietta, Ohio, have undertaken the work of supplying their neighbours with our publications at their own expense.

Our tracts have so increased in popular favor that the regular issue of six thousand fails of satisfying the immediate demand, and will require considerable enlargement. We have issued eleven new tracts this year, — one adapted to extend and perpetuate the influence of our Winter Conference meetings, two drawing attention and exciting interest concerning the two leading spirits of the Old Testament Dispensation, one, a volume in itself, of such a character that a neighbouring pastor, at a recent Sunday School Convention, said he wanted words to express his gratitude for so admirable a manual, and intended as the first experiment of a quarterly instead of a monthly publication; and we are reissuing five of our most approved tracts, which had continued in constant demand, although of part of them several large editions had already appeared: Dr. Channing's Baltimore Sermon, Dr. Gannett's Montreal Discourses, Dr. Peabody's "Come and See," and Mr. Waterston's "Watch

and Pray," and Mr. Robbins's "Closet." Four of these are placed for the first time on stereotype plates, in order to be reprinted in future with the least trouble and expense. We have also offered to all our Auxiliaries copies of Brooks's "Christian in the Closet," in proportion to the numbers of their members; and some of these yet wait to be called for.

On the whole, — computing the quarterly tract at three, eight thousand having been issued of Dr. Dewey's Anniversary Address, and a small tract, "The Children who lived by the Jordan," being an addition to our usual number of publications, — we have sent forth eighty thousand new, and five thousand old tracts, or over one million seventy thousand duodecimo pages of the best reading matter. As we have distributed quite as many more, through the generosity of friends intrusting to us spare works from their libraries, or sending through us to some new society or destitute clergyman materials for worship, Sunday School instruction or private study, we may fairly claim to have sent forth, east and west, north and south, three million four hundred thousand pages of a moral and religious nature.

As all the funds which we can spare from other departments of effort are not sufficient to replenish our own Depository, far less to establish similar reservoirs in other central positions, we would desire our friends within a convenient distance of Boston to send to us every year all the tracts, journals, and religious works which they can spare, that we may scatter them over the newer and less provided parts of the land. By constant correspondence and perpetual travel, cases become known in which our old books will be eagerly welcomed as new friends, will give success to the attempted gathering of a Sunday School, shed new life upon a pastor's labors, and show a distant people that

they are still near to our hearts and hopes. Hundreds of thousands of excellent volumes, now in fact buried, might be clothed with a new youth and equipped for a fresh mission at the mere cost of transportation, with no more labor to the Association than that of distribution among applicants so various and so numerous.

But we must not rely upon such inefficient means to overcome the embarrassment of distance from the heart of the Union, and the opposition of powerful sects surrounding us everywhere. Neither will the regular book-trade supply our want. The usual law of demand and supply cannot be trusted here. We must open new channels for the circulation even of writings as popular as Dr. Channing's. Many booksellers are themselves connected with other churches, and conscientiously indisposed to unite with any heart in the sale of our works. Many others are held in awe by a kind of spiritual despotism, and will not give currency to views they really believe, nor promote principles for which they secretly pray. But many who would most gladly welcome our best writers, and over whose quiet lives they would exert the happiest influence, who would meditate patiently on every page, and drink in each stirring word as the earth drinks the long-deferred rain, are distant from the book-marts, unaccustomed to visit the large cities, and little aware what treasures we can place in their hands at the cost of a few days' labor of even the humblest industry. Such persons require the visit of a travelling agent; the book must stand before their eyes and lie in their hands, to quicken their very souls as when the second morning brought to Adam the renewal of his conscious being. It has sometimes been hard for them to believe that twenty-eight thousand pages, full of wisdom, impulse, moral

power, spiritual quickening, light upon duty, the soul, the future, can be purchased in six handsome volumes at a price which one of those volumes formerly cost, — a price which every frugal day-laborer can afford to give.

Thus far, we have hardly begun to make trial of the system which has received the somewhat foreign name of colportage; we have been too ready to yield to the early influences which contracted the range of our publications within a corner of New England. During the past year five persons have been supplied with some of our standard writers for sale, — Rev. Messrs. May in and around Syracuse, Emmons also in Central New York, Forbes in Vermont, Larnard in Illinois, and Snow in Northeast and Eastern New York. Their sales have generally been made without delay, difficulty, or loss; in many cases, the books were eagerly welcomed, and much gratitude was manifested for the unexpected privilege. A large number of public libraries have been supplied *without expense to the Association*, and some prominent clergymen of different denominations have been furnished at their own urgency. Mr. Snow's visits were made chiefly to the remoter places, and among the rural population, or the results would have been greater, and more in correspondence with our expectation. In six months time, he sold through New York, Vermont, New Hampshire, Massachusetts, and Connecticut, chiefly in small places, 436 sets of Channing's works, or 2616 volumes, besides 72 other books of religion; and this was, for him and for us, the first fruits of an ungathered harvest, a promising but necessarily imperfect experiment.

His experience was not without interest. At Woodstock, Vermont, where no preaching distinctly Unitarian has yet been had, twenty-five sets of Channing were readily purchased by

persons through whom they may be expected to work permanently and mightily on society. At a neighbouring rifle-factory, twenty sets were bought by the operatives themselves. In several cases persons came miles to obtain the unwonted privilege of excellent literature at the lowest price. All the Judges of one of our Supreme Courts encouraged the enterprise, and several members of other churches said that, were our views theirs, they would take this very method to extend them, and that they did not see how we could do any less.

As these works have done more for us than any others, through the enterprise of their publisher we can do more with them than with all others. While some of our choicest books are bound fast by costly copyrights, and perverted from a national to a sectional blessing, and their authors consequently are little known out of this immediate vicinity, with the exception of a few friends in each of the principal cities, these works and a more popular series of tracts might be sent wherever the English language is spoken, and at terms so moderate that none who care to own any English book could remain destitute. A new laborer has now entered upon this field, commencing with the State of Maine ; and could his well-known energy and business talent be sustained by generous funds intrusted to us for this purpose, as many copies might be sold the ensuing year as through all the preceding years together. For, except in the neighbourhood of Unitarian churches, we have hardly tried as yet to open the soil for the seed. A separate organization of a very simple kind has been formed, to divide with us a work which might, perhaps, have been left to the hands already pledged to the work, and somewhat experienced in it. In seeking for perfectly trustworthy persons, who would engage heartily in the work, and prove acceptable to our public, might not our theological

students benefit themselves and the cause by devoting their vacations to the circulation of our books? They need health; nothing would be so certain to promote it as a ramble for this purpose among the farm-houses of New England and New York, with variety of scenery and novelty of incident enough to relieve them from the besetting ills of a student's life. They need, more than any other mental qualification, a practical acquaintance with human nature,—that nature which they are consecrating their lives to influence, but which must be understood before it can be moved. The free intercourse with all classes in all circumstances, which is involved in this agency, is the direct road to a knowledge not taught in books or schools, but as necessary as anything they can impart to a successful ministry. Such young men need an acquaintance with the people at large, not merely in a single city or the environs of a college, a familiarity and a sympathy with the hopes which quicken and the principles which guide, the views which interest and the thoughts which agitate, the mass, that their after words from the pulpit may strike the key-note of the popular mind, win their way to the common heart, and seize hold upon the public conscience of the time. For all these personal benefits to the agents themselves, additional to the pecuniary aid it might give in their studies, and the demand it might be expected to increase for a corresponding ministry to follow in the wake of this elevated theology, we would call the attention of theological students to this inviting and unoccupied field.

Our Association has not limited itself, however, to the old methods of action through the past year. Early in the winter it felt called upon to do something for promoting and quickening spiritual religion in this neighbourhood, with the hope that a more earnest piety would prompt increased effort for

brethren less privileged than ourselves; they desired also "that a closer relation should exist" between our institution and the churches whom it leans upon for support. After discussing the subject before the Boston Association of Ministers, a call was made by a sub-committee of this body for all interested to attend on the last evening of the year at the church in Federal Street. The meetings which followed on subsequent Sunday evenings were alike elevated in character and happy in effect. After the first evening, large audiences were gathered; earnest speaking, fervent prayer, and heartfelt praise seemed to rise as an harmonious anthem from the whole assembly; speakers of various denominations participated in the meetings, and Christians of every name rejoiced together over the enlightened zeal, the elevated spirituality, and generous charity which moved nearly every speaker, which heightened the interest of every additional meeting, induced us to continue the meetings for a very long period, and sent exceedingly favorable reports wherever a newspaper finds its way, east or west.

Various good results flowed from these meetings. By the repetition of the addresses in hundreds of secular papers, our denomination and its spirit became extensively and honorably known; and many an uncharitable judgment was revoked, many a bitter feeling was softened or changed. Apparently, nothing we could have done or said would have gone so far in undeceiving the distant parts of the country as to our real character, and preparing them for confidence in our purposes and sympathy with our spirit; the wave of awakened feeling even reached across the Atlantic, and our English brethren seem moved to seek increased earnestness in matters of religion. Meanwhile, our own churches were refreshed, scattered brethren unable to be present took fresh courage from

the reports which went abroad, many minds received a new impression of the "supremacy of spiritual interests," and other churches as well as our own were aroused to redoubled effort. So that, in regard to general favor or devotional influence, little more could have been desired of so simple an instrumentality. The Executive Committee, under these circumstances, felt themselves called upon to consider the relations of this Association to the interests which had been made so prominent a subject of discussion, and appointed a sub-committee to consider its condition, interests, and prospects, with a view to any change which might be thought desirable in the methods of action. The report of the sub-committee having been accepted, it is, by vote of this committee, made a part of the Annual Report.

"The Committee appointed to consider the condition, interests, and prospects of the American Unitarian Association, find that an examination of the Treasurer's books presents a somewhat different result from their anticipation. An opinion has prevailed that the Association has never been regarded with interest and sympathy in this neighbourhood, that but a small portion of the funds comparatively have been derived from Boston, and that, with its present name, organization, and mode of operation, it never could make a successful appeal to the pockets and purses of our city congregations. The Treasurer's books show that about one half of all the money which has been paid into the Treasury has come from Boston and the immediate neighbourhood. The whole amount, when compared with the numbers and wealth of our denomination, is indeed small: still, if one half has been derived from Boston, it cannot be urged that the Association has failed to receive the sympathies of liberal Christians here. That

our Association does not bring out and concentrate the whole wealth, means, and influence of our denomination must be admitted. It must be admitted also that probably no organization could be devised that would do this. Were we beginning now some new organization, it might be well to have one with a less distinctly denominational name, and somewhat different in its prominent objects and modes of operation. But this is not our position. Here we have this American Unitarian Association : what is best to be done with it ? To dissolve it, even if practicable, would be bad. From one end of the Union to the other, it would be sounded abroad as the death of Unitarian Christianity. Then, probably, it could not be dissolved, if attempted. Such an attempt could only end in division. Those who voted for it, and failed, would feel bound for consistency's sake to withdraw and form some new Association. Those who resisted and voted against it would cling to the organization which they had preserved and determine to carry it on to the best of their ability, though somewhat shorn of strength and deprived of the contributions of those who had withdrawn. Thus there would be two Associations in our denomination, having the same objects, and, from the circumstances of their organization, an opposition to each other which would not disappear for several years. This would undoubtedly be a very bad state of things.

“ To attempt to form a new Association, taking no notice of, making no arrangements in regard to, the American Unitarian Association, would also have a bad effect,— perhaps a worse one than the course already mentioned. This would lead to division. Those interested in the new organization would probably lose their interest in the American Unitarian Association, and withdraw from all efforts in its behalf, while others would not have their zeal quickened ; the American

Unitarian Association would languish and be in a worse state than if open opposition had been made to it, — than if it had been openly killed and decently buried, — and both organizations might come to nothing.

“ It would not seem to be well, therefore, either to dissolve the American Unitarian Association, or to ignore it in the formation of a new society. It would seem to be better, in view of all the circumstances, to endeavour to expand the missionary, educational, and religious character and operations of the Association ; to make the books and tracts which it publishes, and all its missionary operations, of such a character as to show that the prominent object is religious, not denominational, — that its purpose is to oppose sin, irreligion, indifference, worldliness, and not to oppose Calvinism, Presbyterianism, or any other ‘ism.’ It would not be well to give up the name ‘Unitarian,’ though it may not have been the best selection. It would not be well to forego all protest against the various forms of exclusionism and bigotry ; but this protest will have power, just in proportion as it comes from a thoroughly religious body. To beget this state of things should be the object of the Association. In proportion as it succeeds in this, any protest it may make will have effect. Let the great body of Unitarians become truly and personally religious, let them show that their interest in religion is not simply opposition to Calvinism, but an earnest, positive, practical faith, — the name becomes one of honor, and the body must necessarily possess an important influence. Our general principles and views commend themselves to most persons in this country, and are in harmony with the principles and spirit of our institutions. Let there be shown, connected with these principles, an earnest, living piety, and their power and influence must increase.

“ The committee therefore recommend, that this point be distinctly presented in the Annual Report of the Executive Committee, — viz., the importance of enlarging the missionary, educational, and strictly religious department of the Association, showing the Association's capacity for such expansion, and the benefit that would result from it.”

At the close of the meetings to which reference has been made, it was deemed advisable to take measures to enlarge the missionary action of our body ; especially as the subscription made five years ago for this purpose had expired by its own limitation. A meeting was therefore called at the chapel in Bedford Street, at which, after animated discussion, a committee was appointed to report on the whole subject, whose report, presented at the adjourned meeting, was accepted, with a resolution that it be “ recommitted to the Executive Committee of the American Unitarian Association, with a request that they would make its suggestions the prominent topics for discussion at the annual business meeting, and also at the public anniversary of that Association.” The Executive Committee believe that they can best comply with this request by including the document so communicated in their present report. It is as follows :—

“ Boston, May 6, 1849.

“ The Committee appointed to report upon the subject of missionary effort, having held several meetings, and considered the subject under the various aspects which it presents, have come unanimously to certain conclusions, which they beg leave to embody in this report.

“ The propriety of extending the influences of our religion by means of special agencies for this purpose, in places

destitute of regular or sufficient Christian instruction, will not be questioned by any one of those to whom this report is made. The design of this meeting having been distinctly announced, it may be presumed that those who have come together are interested in the object for which they have met. They have, doubtless, been influenced by the conviction, that both a duty and a privilege arise out of the circumstances in which they are placed by the Divine Providence. 'To whom much is given, of them will much be required'; and if our resources and efforts enable us to communicate to others the most precious of treasures, our own enjoyment of which is enhanced by its bestowal on others, then may it properly be accounted our duty to spread the blessings of Christianity to the utmost extent of our ability. The privilege is commensurate with the duty. He who values the gift of God's love through his dear Son as his own richest possession, must esteem it a joyful coöperation with the Infinite Goodness, to bring others into the inheritance of the same eternal life with himself. And further still, it is clear beyond denial, that the diffusion of Christianity, with all the blessings of civilization, liberty, and social progress which it includes, depends on those who are now disciples of this faith. The argument on which the friends of Christian missions rest their appeal for assistance, in carrying forward the work they undertake, is equally simple and conclusive. Here is a means,—or rather, as it exceeds or embraces all other methods whatever of elevating the human race, here is the one means of personal redemption and security. Here is that which man needs, that he may worthily fill up his existence on earth, and prepare himself for the immortality of a better world. It is ours,—ours to use, and ours to diffuse. The age of

miracles has past. God now employs men in the ordinary relations of life as the messengers of his grace. If we adopt the proper measures for planting Christian institutions on every spot in our land, they will take root and flourish. If we do not, they will be confined to the regions where they are now established. The Gospel is not borne through the air like the seeds which the wind wafts from place to place. It cannot take to itself wings, and fly across the breadth of a continent. It must be carried to those who do not enjoy its presence, and be carried by human beings; who must be sent by others, that shall promise them support in their toilsome ministry. How shall the ignorant and the destitute hear the word of salvation except through the preacher? And how shall he preach except he be sent? ‘Who goeth a warfare any time at his own charges?’ The missionary labor as clearly belongs to God’s plan of human improvement as the culture of the ground to his plan of human subsistence. If we do not sustain this department of labor, we leave souls to starve for want of spiritual food; we deprive ourselves of the satisfaction that follows upon discharging the part which falls to us in the economy of the world’s growth under the government of its beneficent Creator; we shut out multitudes from the benefits of that sacrifice which was at once the channel and the expression of an infinite love, and do, in effect, ‘crucify afresh’ him whom we call Lord and Saviour, as we disregard the most emphatic and tender of all the lessons which he has given us. Every one from whom we withhold the Cross becomes a witness against us, that we are not worthy to be saved by the mercy it unfolds.

“The circumstances of our country, and our local position as citizens of this country, add unusual force to the argument

by which every Christian should be induced to make the diffusion of the Gospel a subject of personal interest. An immense region is open to our approach. It invites our action. Half a continent cries to us for immediate assistance, to prevent its being given over to vice, infidelity, and disorder. Thousands and tens of thousands are pouring themselves, like the waves of the resistless tide, over the mountains, the valleys, the plains that stretch between the boundaries of an established civilization and the shores of the Pacific. The character and destiny of the West — the great and mighty West, nurse of men and home of the future strength of the Union — are in our hands. This has been said by the politician and the philanthropist, till it has become a commonplace of rhetorical declamation. But every year, every day sets before us new illustrations of its truth. We who live in New England may make the West what we please. Shall we make it ‘like the garden of the Lord,’ or shall it yield the rank growth of ignorance and sin?

“It may be useful, in view of our present object, to consider very briefly why we have done so little in sustaining missionary labor. Two reasons may be given, besides the engrossing character of the secular pursuits to which our community are devoted, and the want of personal religious interest seen in so many who bear the name of Christians. In the first place, there is an unrighteous and mischievous prejudice against the word *missionary*. To many ears it sounds as the watchword of religious partisanship, or the sign of intellectual poverty and mean dependence. A most unjust appreciation of the missionary office and the missionary work has prevailed to a considerable extent among us; but it is giving way to a more reasonable and Christian judgment. It will wholly disappear when the true nature

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of this work and the dignity of the office shall be understood. A still more effectual hindrance to any such movement as we now contemplate grows out of the character of our people, — a character as distinctly marked as any that ever belonged to any people on earth. They are neither avaricious nor narrow-minded, but as far from these vices as possible. They are, however, a calculating people. Their shrewdness leads them to look at the practical results of any measure. They inquire, before they give either money or effort, what will be the fruit of such liberality. The question which arises before a Boston man is not What will it cost? but What will it produce? Now, missionary efforts appear to him of doubtful utility from two causes; — first, because they have been prosecuted chiefly at a distance, whence have come only uncertain or greatly exaggerated accounts; and secondly, because the results of such efforts must be, to a considerable degree, intangible. If a heathen community be civilized, or a village in New England which has suffered Christian institutions to fall into decay witness their revival, something definite and palpable is obtained. But how many souls may be comforted, instructed, saved, more or less benefited, whose reception of the good, for which they may be indebted to the preacher whom a missionary society shall have sent out, will never be recorded in any statistics but those of heaven, or be known to the persons by whom that missionary may have been sent to his field of labor!

“We need not enlarge on these topics. We turn from them to consider how we may perform the duty, and exercise the privilege, and render the service, and enjoy the satisfaction, which are offered us in the providence of God. How can we spread Christian truth and righteousness through the land?

“Some of us, by going ourselves to the destitute places; few, however, can leave their homes and change their whole course of life, to become preachers of religion. By sending books, tracts, publications of every kind, suited to enlighten, impress, convert, guard, those whose want and exposure demand relief; but the books and tracts must be carried, and their influence must be preceded, accompanied, and followed by the living voice, the living presence. The missionary must be sent from the parts of the country where Christian privileges are a familiar inheritance, and must be decently and adequately supported; — decently, that he may not awaken pity or contempt instead of respect; adequately, that he may not be compelled to neglect his appropriate function while he procures the means of subsistence.

“Missionaries must be sent. Where shall they be found? Here, — among us, — in every State, county, town in New England, in New York, in Pennsylvania. More are ready to offer themselves than we have the means at our command to sustain. They wait only to know that they are wanted, and they will appear, happy and grateful to be employed.

“But they will need preparation. We would not send into the West, we would not send anywhere, men who have received no training. Even the most zealous will need culture. ‘The spirits of the prophets’ must be made ‘subject to the prophets’; they must be taught how to direct their own benevolent inspiration. We would educate young men for the work. We would educate them at Cambridge, at Meadville, or by the assistance of clergymen in their own houses. We have the institutions and the men, under whose fostering care our missionaries might be fitted for a usefulness coex-

tensive with the opportunity which they are eager to embrace. We should be glad at once to put fifty young men under the proper training. Perhaps we could not to-morrow, or this year, find more than half that number, who would come forward to receive our bounty ; but let us begin upon the work systematically, and with a determination, which shall be understood by others as well as ourselves, that we will not act from a brief enthusiasm, but will lay the foundations of a plan, whose efficiency may become more manifest every year ; and the number of those whom we may call our beneficiaries, but who will really be our benefactors, will increase faster than our ability to meet their demands upon our gratitude.

“ With the views which they have now expressed, the committee approach the details of the subject to which their attention has been directed. These arise out of the general inquiry, What methods shall we adopt for the discharge of our duty, in the extension of Christian influences by means of missionaries, whom we may send far and near, with the command graven on their hearts to ‘ preach the gospel ’ to every creature whom they may find a stranger to its blessed influence ?

“ The committee believe they need not occupy a moment in showing that neither individual exertion, nor individual liberality, will be sufficient for this end. We must combine our efforts, join our contributions, consult and act together. But little can be done by personal, disconnected zeal, however sincere in its purpose or generous in its sacrifice. Much may be accomplished by the union of those who will quicken one another and coöperate for the largest and wisest result.

“ Such coöperation will require an organization. It need not be cumbrous nor ostentatious ; but there must be method,

plan, distribution of duties,— in a word, organization. Shall it be a new organization for this specific purpose, or shall we take advantage of what we now have, and make it subservient to our present purpose? The committee have carefully considered this question, and, after viewing it on every side, unite without hesitation in the opinion, that we have now an organization adequate for the purpose, and of which we can avail ourselves with far more effect than would result from an attempt to form a new missionary association. It will probably be understood by every one, that the committee now refer to the American Unitarian Association. They believe that this institution can be made the instrument of all the good now contemplated, and they doubt, or more than doubt, if any other arrangement could take its place, which would not be attended with difficulties that would greatly embarrass its action. The Association is in existence; it is well known; it has an honorable history; it is connected with the names of revered friends; it has permanent funds, which will probably receive augmentation; it enjoys the benefit of an act of incorporation; it has established a central office, and now commands the whole time of a General and an Assistant Secretary. These are circumstances not to be lightly disregarded. There are two considerations which add force to the conclusion which the committee have reached. First, the American Unitarian Association, according to its plan and constitution, admits of just such an enlargement, or change in its methods of action, as we may wish to give it. It is flexible, not restricted to a particular mode of operation or class of objects, amidst the various aims of Christian beneficence, but is intended and fitted to embrace every form of action, and every purpose which circumstances may suggest to a watchful and judicious charity. Such an increase

of its present efficiency would not be attended with any embarrassment, either by throwing upon its officers too heavy a burthen of care, or by requiring them to divide their attention among too many objects, since it would, in fact, add no new enterprise to the ends which they now endeavour to promote, but would only clothe them with greater ability for executing one of their present objects.

“ A still more weighty consideration, in the judgment of the committee, is the character which it was intended by the early friends of the Association that it should bear, as appears from its Constitution, and the documents presented to the public at the time of its formation. It was proposed and organized for the promotion of the very purpose which we are now met to carry forward. The language of the first article of the Constitution is decisive on this point. It declares, that “ the object of the American Unitarian Association is to diffuse the knowledge and promote the interests of pure Christianity, throughout our country.” This language was not used in an exclusively sectarian or dogmatic sense. The founders of the Association did not mean, by selecting the name of Unitarian, to intimate that they would confine its instrumentality to an inculcation of theological tenets. They gave it that name, because it was an honest declaration of their own opinions, and also expressed the position in which they were placed by the exclusive policy of other sects, who, while they were ready to accept whatever money Unitarians might contribute to their funds, refused to grant them a proper share in the control of the societies by which it was disbursed. The founders of the American Unitarian Association felt the same obligation, and were moved by the same desire, which now influence those who would increase the contributions of our body to missionary purposes. They could not consent

to the alternative, that Unitarians should either remain inactive, or bestow their money for the propagation of what they accounted error, and therefore devised this means of giving to the liberality of our people its proper direction. They hoped that men would be employed to preach the Gospel, who, while they should avoid the false interpretation put upon Scripture by other denominations, would make it their special business to unfold the great truths of religion, and press them upon the conscience, or imprint them on the heart. The committee speak with entire confidence on this point. They might quote various passages from documents on the files of the Association, to show that its early friends were not actuated by a narrow sectarianism, or the spirit of proselytism, but regarded the diffusion of the Gospel, in its moral and spiritual influences, as the end which should be kept constantly in view. They confine themselves to two extracts ; — one from a paper presented to the Berry Street Conference, on the day before the organization of the Association, in which its purpose was thus described : —

“ ‘ The chief and ultimate object of this Society will be the promotion of pure and undefiled religion, by disseminating the knowledge of it where adequate means of religious instruction are not enjoyed. A secondary good, which will flow from it, is the union of all Unitarian Christians in this country in one general object, so that they would become mutually acquainted, and the concentration of their efforts would increase their efficiency.’ ”

“ A distinction is here plainly drawn between the primary object of the Association, which is described as purely religious, and the sectarian or theological action that may result from its establishment, which is noticed as a ‘ secondary good.’ The other extract is still more emphatic. It is from a paper of instructions, which was given to a gentleman who was employed as an agent to obtain subscriptions to the

Association, soon after its establishment, and which was afterwards printed as a circular for general use.

“ ‘ The efforts of the American Unitarian Association will be directed, in accordance with the first article of the Constitution, to the promotion of Unitarian Christianity, not simply, nor chiefly, of those views which distinguish the friends of this Association from other disciples of Jesus Christ, but of those great doctrines and principles in which all Christians coincide, and which constitute the substance of our religion. We wish to diffuse the knowledge and influence of the uncorrupted Gospel of our Lord and Saviour.’ ”

“ These passages leave no doubt of the intention of the founders of the Association. That circumstances have somewhat constrained the action of the Executive Committee, and given it a more directly sectarian character than such a purpose as we have imputed to those who were connected with its early history might seem to justify, is only a reason why we should restore its original design, and make it the channel through which the contributions of all the members of our churches may reach their proper destination. The committee believe that the present officers of the Association would rejoice to see its efficiency increased, and a breadth given to its operations which they may not have yet exhibited. The changes that would be necessary, to render this Association the instrument of the good which it is our desire to effect, are so slight, that they need not be described. They would consist in certain internal arrangements, which it would fall within the province of the Executive Committee, rather than of this meeting, to fix ; and this report, therefore, instead of enlarging upon what it is needless, and it might be improper, here to consider, will be closed by specifying three objects, on which the American Unitarian Association should in future bestow particular attention.

“ First, the education of young men for the ministry, or

rather for the missionary work. Such an education, after the preliminary studies, for which it might be proper in some cases to provide to a greater or less extent, could be pursued either at Cambridge, at Meadville, or under the care of some clergyman in his own home. At Cambridge, the expenses, as charged to the student, are inevitably large, but they are greatly reduced by the appropriations from the late Mr. Williams's legacy, and from the funds at the disposal of the Hopkins Trustees. If the whole cost of residence at Cambridge, including clothes, as well as instruction, room-rent, fuel, and incidental expenses, be put at \$250 a year, the divinity student, who shall make his want known, may hope to receive, on an average, \$150, leaving him to procure, by other means, only \$100, or \$300 for the whole course. This deficiency the American Unitarian Association might, wholly or in part, make up, enabling the student who had no resources of his own to enter on his profession free from debt. At Meadville, the cost of an education is very much lower, being put, in the official estimate of expenses, at thirty dollars. We cannot, however, suppose this sum would be sufficient, except in cases where an extreme economy was practised. We would rather place the needed amount at fifty dollars, exclusive of personal clothing. This amount the Association could advance; and when it is considered that probably the larger number of those who would be willing, and be best fitted, to engage in missionary labor, at least in the West, would be attracted rather to the Meadville than to the Cambridge school, it is easily seen that an inconsiderable annual appropriation would enable several young men to complete their preparatory studies, and qualify themselves for the enterprise before them. A few might prefer to remain under the private direction of a minister,

and this would perhaps be more expensive, in the result, than either of the other methods ; but here also, the Executive Committee of the Association, after considering the circumstances, might think it proper to afford some aid. The number who should receive assistance, in either or all of these places, cannot be determined beforehand. Each case must be decided on its own merits. We have said that we should be glad to see fifty beneficiaries of such a charity as we propose, now preparing themselves to go out and proclaim the everlasting Gospel to sinful men. It may be years before so large a number will be collected into our theological schools ; but the sooner and the more heartily we make the attempt, the shorter will be the interval before we shall witness the fulfilment of our hope.

“ The second point to which we hope the Association will give prominence in its future operations is, the distribution of devotional books and works on practical religion. These are silent missionaries. They, too, must be sent. They will be welcomed. Often they go to spots which the living preacher cannot visit. They carry truth to inquiring minds and suffering hearts. They prepare the way for the preacher. They perpetuate his influence after his departure. We speak of devotional and practical writings ; for the committee do not wish, and they believe the persons by whom they were appointed do not wish, to give to the contemplated movement a sectarian character. It is not Unitarians, but Christians, that we would make by means of that blessed religion which every sect that owns Christ as founder of the one Church which he ‘ purchased with his own blood ’ esteems as the instrument that God uses in the regeneration and sanctification of man. We need more works of a practical and devotional kind than we have ; but it is gross injustice

to speak as if we had not many such already. Among the tracts of the American Unitarian Association may be found several, the whole spirit and design of which would recommend them to any Christian body, and make them ministers of good to any one who, conscious or unconscious of his spiritual needs, required counsel or sympathy. Among writings of a larger size, it is enough to enumerate the volumes which bear the names of Channing, Ware, and Peabody, to show that we are furnished with just such materials as we should desire in the prosecution of any plan like that to which we have referred. The American Unitarian Association has already undertaken the circulation of these books, and, should encouragement be given them to enlarge this branch of their operations, we doubt not that the Executive Committee would gladly establish agencies, stationary or itinerant, by which works of this class might be scattered over the whole country.

“The third form in which our present purpose might find expression is the employment of missionaries wherever the destitution or the desire of the people might invite them to enter. The vast region which we call the West, reaching from the Mississippi to the Pacific, is missionary ground. The new States that are there rising into importance, or into existence, have all that is needful for their material and political growth; but that which shall secure, for the millions who will fill their cities and towns, moral worth and religious hope, must be sent to them, and be sent mainly from the Atlantic and the Northern Atlantic States. Other denominations recognize their obligation to provide Christian teachers for those growing settlements. We rejoice in their energy and liberality. Shall we not coöperate with them in effect, though we may be compelled to adopt a

distinct mode of action? Shall we not emulate their zeal, and share with them the satisfaction of saving that unmeasured extent of country, soon to be covered with men of our own race and lineage, from being given over to irreligion and worldliness? The West, however, will not receive exclusive attention. New England contains many spots that require the presence of the missionary. At this moment, probably, a dozen preachers could be employed most beneficially in the State of Maine, not in converting men from one form of belief to another, but in leading them to an active faith in God and Christ, to the discharge of their social and religious duties, to a preparation of their immortal souls for judgment and for heaven. The officers of the American Unitarian Association, through the correspondence which they maintain with all parts of the Union, would be able to seize at once on the most suitable places for receiving the missionaries whom they might send forth, and would make, from its augmented resources, the appropriations that would be necessary for their support.

“The committee will close this report with one other suggestion. It is, that, by some action of this meeting, the subject, which they have endeavoured to present under the aspects which seem to them most important, should be brought under the notice of the Executive Committee of the American Unitarian Association, not only for their consideration, but in the hope that they will give it prominence in the discussions that may take place on the next anniversary. While they would leave to that body the determination of questions which may arise respecting the manner in which money should be raised or expended, they would respectfully suggest, that, at both the private and the public meet-

ings of the anniversary, the propriety of a more efficient missionary action be made a chief subject of attention.

“ The views which have now been presented may be condensed into the following propositions, which the committee beg leave to offer to the meeting: —

“ 1. That it is the duty and the privilege of every Christian, and of every Christian denomination, to diffuse the Gospel of Christ as widely as possible.

“ 2. That, for this end, missionary effort should be organized and maintained on a liberal plan by us as a Christian body.

“ 3. That this effort should be particularly directed to the education of young men for the ministry, the employment of preachers in destitute places throughout our country, and the distribution by them, or by other hands, of writings of a devotional and practical character.

“ 4. That the American Unitarian Association offers to our use, in prosecuting this enterprise, an organization of which we should be glad to avail ourselves, by pouring into its treasury funds which its officers may appropriate in the ways just described.

“ 5. That a general coöperation of our body in enlarging the resources of the American Unitarian Association, that it may exhibit more efficiency in its missionary operations, is what we desire and recommend.”

We have thus laid before our public not only the doings of the year past, but our hopes and purposes for years to come. Offering fervent thanksgiving to that Providence which has signally blessed us hitherto, and is now marking out for our hands a most inviting field of labor, acknowledging our unworthiness of such a glorious mission, such privi-

leges, truths, motives, consolations, and hopes, let us here pledge ourselves to renewed fidelity, to united, generous, hearty, wise, and therefore successful effort. And, invoking upon our institution that blessing without which Paul may plant and Apollos water in vain, we will repeat to the world the words of an English statesman, —

“Applaud us when we run, console us when we fall, cheer us when we recover, but for God’s sake let us pass on.”

At the business meeting of the American Unitarian Association, held May 29, 1849, a report which had been prepared by a sub-committee of the Directors, and, by their order, distributed among the members of the Association, was, with an amendment, accepted, and is now published in connection with the Annual Report.

“The sub-committee who were instructed to prepare a plan for the future operations of the Association, have felt themselves directed towards the result which they shall now present alike by their own conviction and by external pressure. They believe, that, if no intimation had been conveyed to them of a wish that the Association should exhibit more breadth and strength of purpose, the history of the last year is enough to suggest to the Executive Committee the propriety of endeavouring to enlarge its efficiency. Without meaning to express dissatisfaction with the work which has been accomplished, they conceive that an institution, situated as this is, in the midst of opportunities, and with some considerable observation drawn to it by the attempt that was made two years since to give it an organization better suited to its high purpose, ought not to be content with the amount of its past usefulness. To this conviction, founded on a near acquaintance with its proceedings, is now added the call made upon the Executive Committee of the meeting, held in the Bedford Street Chapel, as appears from the Report which has been communicated to this Board, according to a vote of that meeting. The sub-committee,

therefore, at once entered on the details of a plan for bringing the capabilities of the Association into more satisfactory manifestation, and beg leave to offer the following outline : —

“ 1. The Executive Committee shall in future be divided, immediately after the annual meeting of the Association, into three sub-committees, — one to be entitled the Committee on Missions, which shall have charge of all the business that falls properly under the heads of missionary labor and theological education, i. e. the preparation of young men for the ministry, and the employment of preachers in itinerant service, or in feeble societies where they are not expected to form a permanent engagement; one to be entitled the Committee on Publications, which shall have charge of all that belongs to the Book and Tract Department, as the procuring and printing of tracts or essays or volumes, and the circulation of whatever the Association may publish or may include in its system of distribution, by means of auxiliaries, or stationary, or travelling agents; and one to be styled the Committee on General Business, which shall have charge of whatever subjects, besides those which have been assigned to the other sub-committees, shall come before the Executive Committee, and shall especially be intrusted with the duties of the present Committee on Finance. It shall be the office of each of these sub-committees to examine and report upon every matter which shall come before the Executive Committee, and be referred to them respectively. They shall never, except by special vote, be authorized to take final action on any subject; and, on the other hand, except in cases which require an immediate decision, or can be disposed of without debate, no matter shall pass under the final judgment of the Executive Committee until it has been considered and made the subject of a report by the committee to which it belongs, — said report to be made as often as convenient in writing. Each of these sub-committees shall consist of three members, besides the Secretary, who shall, *ex officio*, belong to each of them; or in case the amendment of the by-laws, proposed on the last anniversary, shall be adopted, the General Secretary shall be a member of the Committees on Missions and on Publications, and the Home Secretary of the Committees on Publications and on General Business.

“ 2. The attention of the Executive Committee the next year shall be largely given to the preparation and employment of missionaries

for the diffusion of Christian truth in the destitute places of New England, and the wide region of the West. They shall bestow more attention than has formerly been given on the circulation of books and tracts, presenting just views of religious belief and the religious life, by means of special agents employed for this purpose throughout the country.

“3. The Secretary, or General Secretary, if such he should be styled, shall spend most of his time out of Boston, visiting places near and more distant, that he may awaken or strengthen the missionary spirit, may create or diffuse an interest in the Association, and, by public addresses and personal intercourse, may increase its funds and promote its purposes. The regular and incidental business of the office in Boston will therefore fall principally into the hands of the Assistant Secretary.

“4. The present system of auxiliaries shall be altered in two respects. First, while the subscription, entitling a person to be considered a member of the Association, shall remain \$1 or more, any annual payment, of not less than 25 cents, may entitle a person to become a member of an auxiliary; and every auxiliary shall have the right to send to the annual meeting, in behalf of those whose annual payment falls below \$1, one delegate for every \$10 so raised. Any congregation may adopt its own method of raising money, by subscription, donation, or public collection, and may constitute itself an auxiliary (with the rights just described) by an annual payment, of whatever amount, into the treasury of the Association, the vote of January 4, 1826, on this subject, being hereby repealed. Secondly, the present monthly distribution of tracts shall cease, the votes of the Executive Committee, passed September 28, 1826, and March 18, 1830, being hereby repealed; and instead of such monthly distribution, each member of the Association shall be entitled to receive a copy of every publication issued by the Association, and each auxiliary shall be entitled to receive, for distribution among those whose annual payment falls below \$1, such an amount of publications as the ability of the Association may permit the Executive Committee to vote in each case.

“5. The publications of the Association shall in future be divided into three classes. 1. Tracts, either doctrinal, practical, or devotional. 2. Books, essays, or treatises, varying in size from 48 pages

to the ordinary dimensions of a 12mo. volume. 3. Children's books, of such a kind as may give them correct views of religious truth, of duty, and of Scripture. The first class shall, as far as possible, consist of original productions, of which at least six shall be printed every year. The second class may include reprints of valuable religious works, of which at least two shall be issued annually. The third class shall be published in a neat but inexpensive style, as often as circumstances may permit.

“As the circulation of books and tracts will be an object more diligently pursued by the Executive Committee than in former years, arrangements shall be made for this purpose. Travelling agents, especially, shall be engaged, who, for a stipulated sum or a fixed percentage, shall visit different towns and states, and carry such volumes as Channing's and Ware's Works, the Memoirs of Channing, Ware, and Peabody, Dewey's, Greenwood's, and A. P. Peabody's Sermons, Burnap's and Livermore's Lectures, Brooks's devotional works, and the larger or smaller publications of the Association. A capital of at least \$1000 shall be constantly employed in this way. The writings which shall be circulated in this manner shall not be exclusively or chiefly controversial or dogmatic in their character; but such as may lay the foundation, and build up the structure, of a Christian life in the reader. The future publications of the Association, also, shall aim rather at the production of spiritual good than at the establishment of a peculiar doctrinal faith. While the Executive Committee will hold themselves precluded from giving currency to erroneous theological tenets, they shall particularly desire to spread abroad the moral and Divine influence of our holy religion.

“6. The Executive Committee shall encourage and assist young men whom they may think fitted, and find disposed, to devote themselves to the Christian ministry, by such annual appropriations towards defraying their expenses at Cambridge, Meadville, or elsewhere, as they may in each case deem proper. They shall also endeavour to increase the means of professional education at our Theological Schools. Missionaries may be employed permanently or at intervals, either in large towns, like Utica in New York or Burlington in Iowa, where there are many persons now connected with no religious society who would probably welcome Unitarian preaching, or in the villages of Maine, or the settlements of the West, where

the most inadequate provision is made for the religious instruction of the people. The Association ought to have at least twelve such missionaries in constant employment.

“7. To meet the various preferences of individuals, subscription papers shall be printed, with a general title to this effect, — “Annual Subscriptions and Donations to be paid into the Treasury of the American Unitarian Association,” and with four columns, one bearing the title of “Preparation and Support of Missionaries,” another, “Circulation of Books and Tracts,” the third, “General Objects,” the fourth, “Donations,” which column shall have sufficient breadth to allow the purpose for which the donation is made to be stated. These subscription-papers shall be offered by the Secretary in the places which he visits, and shall be sent to other places, and the money that shall be received in return shall be appropriated according to the terms of the subscription or donation. The Treasurer’s books shall be kept in such a manner as to indicate the distinction marked on these papers. All moneys subscribed or given for General Objects shall be expended by the Executive Committee in such ways as they may think best, either for missions, publications, salaries and incidental expenses, or any special object that may claim their attention.

“8. Immediately after the anniversary, the Executive Committee shall endeavour, by putting the various methods now described into operation, to enlarge the pecuniary resources and moral efficiency of the Association, and, by the visits of the Secretary, by correspondence, and by public meetings, shall endeavour to raise at least the sum of \$ 10,000 the next year, in addition to the amount of receipts the present year. The change in the conditions on which auxiliaries may be recognized, the variety of objects for which subscriptions and donations shall be sought, and the greater interest felt in missionary efforts, it may be hoped, will render this practicable.

“9. Larger and more respectable accommodations shall be obtained for the office in Boston. The present apartment the sub-committee regard as very unsuitable, being both small and close, and absolutely forbidding that privacy which ought to be desired and secured at meetings of the Executive Committee. There are obvious reasons why the Committee should wish to retain the connection of the office with the establishment of Messrs. Crosby and Nichols, and they hope it will be found practicable to hold this connection, and yet enjoy

conveniences from which they are now debarred. But if no better arrangement can be made in this building, the sub-committee think the Secretary and Treasurer should be authorized immediately to hire some other room. No one who understands the nature of the business transacted at the office of the Association, or who has observed the number and character of the persons who visit the office, or considers that it has become a central point in the regards of the whole denomination, will complain of the appropriation of \$500 a year, — a larger sum than is now paid, and a sum which would procure the accommodations now needed, — to defray the expenses of rent, fuel, and necessary care of the room.

“ In connection with the office, the sub-committee would recommend that a project, entertained in the earlier years of the Association, be revived, and a library of Unitarian books be collected, which shall be permanently deposited in or near the office of the American Unitarian Association, shall be the property of the Association, and shall be under the charge of the Assistant or Home Secretary. Such a library might easily be commenced by soliciting from authors copies of the works which they have published, or from friends duplicates of volumes on their shelves, and might be constantly enlarged by the addition, through gifts which would be freely bestowed, of future works. In a few years, a complete collection of Unitarian theological and religious writings would be made, and would constitute a valuable part of the property of the Association. The books might be kept for reference in the office, or be lent on conditions observed by the borrower.

“ With the library the committee would also unite a reading-room, in which as many of the religious journals of the day as could be procured, without expense to the Association, should be kept for the use of all persons visiting the office. Such means of increasing the social intercourse and strengthening the cordial regards of professors of the same faith, are worthy of the notice of the Executive Committee.

“ The sub-committee offer these suggestions to their associates in the management of the affairs of the institution, whose influence and action they would extend, in the hope that for whatever may be rejected something better will be substituted by which the object we all have at heart may be gained. And they would finally advise that such parts or such emendations of this Report as shall be adopted by

the Executive Committee, or its substance, be presented to the business meeting of the Association the next week, both that the members of the Association may be informed of the attempt which, if the Executive Committee of the next year shall follow out these suggestions, will be made to infuse new energy into its operations, and that they may have the opportunity of giving their sanction to the methods which are proposed for this end. The advantages of such frankness on the part of the Executive Committee, and concurrence on the part of the Association, are too plain to need description.

" Boston, May 21, 1849."

ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

In the year one thousand eight hundred and forty-seven.

An Act to incorporate the American Unitarian Association.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows: — Section 1. Charles Briggs, Samuel K. Lothrop, Henry P. Fairbanks, their associates and successors, are hereby made a corporation, by the name of the American Unitarian Association, with all the powers and privileges, and subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes; and said corporation may hold real and personal estate to the value of fifty thousand dollars, to be devoted exclusively to the promotion of the interests of moral and religious instruction. Section 2. All donations, devises, and bequests of real and personal estate, which may heretofore have been made to the American Unitarian Association, or to the Executive Committee thereof, shall be and enure to the use and benefit of the corporation hereby created, to be appropriated, however, to the purposes designated in any such donation, devise, or bequest. Section 3. This Act shall take effect from and after its passage.

House of Representatives, March 3d, 1847. Passed to be enacted
EBEN. BRADBURY, *Speaker.*

In Senate, March 4, 1847. Passed to be enacted.

W. B. CALHOUN, *President.*

March 4th, 1847. Approved.

GEO. N. BRIGGS.

Secretary's Office, March 5, 1847.

I certify the foregoing to be a true copy of the original Act.

JOHN G. PALFREY,

Secretary of the Commonwealth.

BY-LAWS.

ARTICLE 1. The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure

Christianity throughout our country ; and all Unitarian Christians in the United States shall be invited to unite and coöperate with it for that purpose.

ART. 2. An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life.

ART. 3. The officers shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and five Directors, two of whom, at least, shall be laymen. These officers shall be chosen by ballot, at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

ART. 4. These officers shall constitute an Executive Committee, who shall meet at least once in each month, and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings, and to call special meetings of the corporation whenever they shall deem it necessary or expedient.

ART. 5. It shall be the duty of the Secretary to keep a full record of the meetings of the corporation, and of the Executive Committee ; to conduct the correspondence of the Association and keep an accurately arranged file of the same ; and in general to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence ; and his salary shall be determined by vote of the corporation at the annual meeting.

ART. 6. The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at nine o'clock, A. M., at such place in the city of Boston as the Executive Committee may appoint, of which due notice shall be given by advertisement in two or more newspapers published in Boston, at least ten days previous.

ART. 7. Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

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The following clergymen have been made members for life of the Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

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TRACTS

OF THE

AMERICAN UNITARIAN ASSOCIATION.

FIRST SERIES.....VOL. XXII.

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174. Domestic Worship. By Rev. Caleb Stetson.	3	197. Unitarianism the Doctrine of Matthew. By Rev. Wil- liam Ware.	3
175. The Apparent Darkness of God's Providence. By Rev. John Brazier, D. D.	3	198. "A Good Life." By Rev. F. D. Huntington.	3
176. Sympathy in Congregations. By Rev. Frederick A. Far- ley.	3	199. The Obligations of Christians to the Heathen. By Rev. G. E. Ellis.	3
177. The Unitarian's Appeal. By Rev. S. G. Bulfinch, Pastor of that Church.	5	200. Thoughts on Christian Doc- trine. By Rev. William Barry.	4
178. Unitarianism a Benevolent Faith. By Rev. J. Scott Porter, of Belfast, Ireland.	3	201. The Atonement. By Rev. George W. Burnap.	3
179. The Seventeenth Report.	6	202. Unitarians and Unitarianism. By Rev. Alvan Lamson, D. D.	3
180. What gives Support in Death? By Rev. M. I. Motte.	3	203. The Nineteenth Report	6
181. Christ the Way to God. By Rev. Convers Francis, D. D.	3	204. The Missionary Enterprise. By Rev. Chandler Robbins.	3
182. Natural and Revealed Relig- ion. By Rev. Orville Dew- ey, D. D.	4	205. The Way, the Truth, and the Life. By Rev. Charles T. Brooks.	3
183. On Experimental Religion. By Rev. Orville Dewey, D. D.	3	206. Difference between Unitarian and Orthodox Christians. By Rev. Henry W. Bellows.	3
184. Righteousness the Central Principle of Christianity. By Rev. E. S. Gannett.	4	207. Unitarianism the Faith of the Apostles. By Rev. J. Scott Porter.	5
185. Religious Forms and Observ- ances. By Rev. Nathaniel Hall.	2	208. Reconciliation. By Rev. James F. Clarke.	3
186. Unitarianism not a New Doc- trine. By Rev. James D. Green.	4	209. Two Natures in Christ. By J. G. Robberds, of Eng- land.	3
187. An Address at the Funeral of Rev. William Ellery Chan- ning, D. D. By Rev. Ezra S. Gannett.	4	210. We live for Heaven when we live for Duty. By Rev. Ja- son Whitman.	3
188. Earnestness in Religion. By Rev. Alvan Lamson, D. D.	3	211. Recollections of Rev. F. W. P. Greenwood, D. D. By Rev. N. L. Frothingham, D. D.	4
189. Small Sins. By Rev. Henry Ware, Jr., D. D.	3		

6 TRACTS OF THE AMERICAN UNITARIAN ASSOCIATION.

212. Christ our Head. By Rev. A. B. Muzzey.	2	235. What do ye more than others ? By Rev. F. D. Huntington.	2
213. Grounds for rejecting 1 John, v. 7. By Rev. Frederick A. Farley.	3	236. Milton on the Trinity.	6
214. Testimony of Four Witnesses to the Divine Goodness. By Rev. Henry W. Bellows.	3	237. Blanco White.	5
215. The Twentieth Report.	6	238. Jesus the Pattern. By Rev. M. G. Thomas.	4
216. Unitarianism the "Way of the Lord." By Rev. George G. Ingersoll, D. D.	4	239. Twenty-second Report.	4
217. Meadville Theological School. By Rev. Rufus P. Stebbins.	2	240. Religious Decision. By Rev. E. Peabody.	2
218. Jesus in the Jewish Synagogues. By Rev. A. D. Wheeler	2	241. The Essential in Christianity. By Rev. E. S. Gannett, D. D.	2
219. The History of the Doctrine of Atonement. By Rev. James Freeman Clarke.	4	242. Sin and its Penalties. By Rev. George Putnam, D. D.	2
220. The Faith of the Unitarian Christian. By Rev. Ezra S. Gannett, D. D.	4	243. Sin wrongs the Soul.	2
221. Christian View of the Atonement. By Rev. W. H. Furness.	2	244. Preaching Christ.	2
222. Discourse on Rev. Henry Ware, D. D., A. A. S. By John G. Palfrey, D. D., LL. D.	4	245. Union with God and Man. By Rev. A. A. Livermore.	2
223. Trinitarian Admissions, from John Wilson's large Work.	4	246. What becomes me ? By Rev. Samuel Barrett, D. D.	2
224. Jesus Christ the Faithful Witness. By Rev. Wm. P. Lunt.	2	247. The Natural Man and the Spiritual Man. By Levi W. Leonard.	2
225. Retribution. By Rev. Casneau Palfrey.	2	248. Jesus the Manifestation. By Rev. J. I. T. Coolidge.	2
226. Gospel Invitations. By Rev. F. H. Hedge.	2	249. The Lord's Day. By Rev. F. D. Huntington.	2
227. The Twenty-first Report.	6	250. Charges of Unbelief. By Rev. G. W. Burnap.	2
228. The Story of a Converted Skeptic. By Rev. James Freeman Clarke.	2	251. Twenty-third Report.	5
229. Reasons for not receiving the Trinity. By Rev. John Corder.	4	252. Anniversary Address before the American Unitarian Association. By Orville Dewey.	2
230. The Voices of the Dead. By Rev. Orville Dewey, D. D.	3	253. Religious Forms. By A. P. Peabody.	2
231. Justification by Faith. By William Ware.	2	254-256. The Gospel Narratives. By H. A. Miles.	
232. God's Commandments and Man's Traditions. By Rev. H. A. Miles.	2	257. The Closet. By Chandler Robbins.	3
233. Theology and Religion. By Rev. G. W. Burnap.	3	258. Voices of the Year. By Orville Dewey, C. T. Brooks, and H. Ware, Jr.	4
234. On Redemption. By Rev. S. J. May.	4	259. Moses and the Law. By Samuel Osgood.	2
		260. David and the Psalms. By Samuel Osgood.	2
		261. "Quench not the Spirit." By A. P. Peabody.	2
		262. The Fall. By S. K. Lothrop.	2
		263. Twenty-fourth Report.	5

THIRD SERIES.

The Children who Lived by the Jordan. By H. Martineau.

1st Series.

No. 272.

THE

TWENTY-FIFTH REPORT

OF THE

AMERICAN UNITARIAN ASSOCIATION,

INCLUDING A

HISTORY OF THE ASSOCIATION,

WITH THE

ADDRESSES AT THE ANNIVERSARY,

MAY 28, 1850.

BOSTON:
WM. CROSBY AND H. P. NICHOLS,
111 WASHINGTON STREET.

JUNE, 1850.

Price 5 Cents.

CAMBRIDGE:
METCALF AND COMPANY,
PRINTERS TO THE UNIVERSITY.

TWENTY-FIFTH ANNIVERSARY.

THE Twenty-Fifth Anniversary of the American Unitarian Association was celebrated May 28th, 1850.

The business-meeting was held in the chapel of the Church of the Saviour, at 9, A. M., the President in the chair. Rev. Nathaniel Hall offered prayer. The Record of the last annual meeting was read. The Secretary then read the Report of the Executive Committee, which was accepted, and ordered to be printed. The Treasurer's Report was also accepted, and referred to Messrs. J. H. Rogers and G. Merrill to be audited. Messrs. Osgood, Palfrey, Bulfinch, Hawes, and Coolidge were then chosen as a committee of nomination, and they reported the past officers without any change. Upon proceeding to ballot, all the former officers were reëlected unanimously, with the exception of the Secretary; upon a second ballot, Rev. Calvin Lincoln was declared elected, and a vote of thanks was passed to the late Secretary. The meeting was then adjourned to the Federal Street meeting-house, at 7, P. M.

At the public meeting, prayer was offered by Rev. William Mountford of England, and portions of the Report were read by the Secretary. The President then introduced to the meeting Samuel Greele, Esq., who spoke upon "the Association, as an instrument of good for the last twenty-five

years," — Rev. Samuel Osgood, upon "the progress of theological opinion and the religious sentiment among us during this period," — Hon. John G. Palfrey, upon "the character of those who have been worthy and prominent among us," — Rev. H. W. Bellows, upon "the contributions we have made to religious literature, and the influence we have exerted on public opinion," — Rev. R. L. Carpenter, of England, upon "Unitarianism abroad for the last twenty-five years," — and Rev. Edward E. Hale, upon "the present as a starting-point for the future in regard to religious opinion and action," — after which the usual hymn was sung, and the crowded assembly dispersed, at a late hour.

Officers for 1850-51.

PRESIDENT.

REV. EZRA S. GANNETT, D. D.

VICE-PRESIDENTS.

REV. SAMUEL K. LOTHROP,
HON. STEPHEN FAIRBANKS.

EXECUTIVE COMMITTEE.

REV. JAMES W. THOMPSON, D. D.,	} <i>Directors.</i>
ISAIAH BANGS, ESQ.,	
HON. ALBERT FEARING,	
REV. ALONZO HILL,	
REV. CHARLES BROOKS,	
HENRY P. FAIRBANKS, ESQ., <i>Treasurer.</i>	
REV. CALVIN LINCOLN, <i>Secretary.</i>	

At a subsequent meeting of the Executive Committee, Rev. Charles Briggs was appointed to perform the duties of Assistant Secretary.

TREASURER'S REPORT.

Statement of the Receipts and Expenditures of the American Unitarian Association from May 29th, 1849, to May 28th, 1850.

RECEIPTS.

Balance in the Treasury, May 29th, 1849, as per account then rendered,	\$1,410 96
From Auxiliary Associations and Annual Subscribers,	\$1,911 15
“ Societies, by Contribution and Subscription,	6,363 96
“ Societies and Individuals, for Churches needing Aid,	476 00
“ Societies and Individuals, for Missionary Purposes,	265 50
“ Societies and Individuals, for Theological Education,	515 00
“ Societies and Individuals, for the Circulation of Channing's Works and other Books (including receipts for sales),	1,293 95
“ Donations,	403 62
“ Life Members,	480 00
“ Sales of Tracts,	118 36
“ Interest of Permanent Fund,	769 50
	<hr/> 12,597 04
	<hr/> \$14,008 00

EXPENDITURES.

For Printing and Binding Tracts,	\$2,017 25
“ Channing's Works and other Books for Sale and Distribution,	3,657 35
“ Salary of General Secretary,	1,000 00
“ “ “ Assistant “	500 00
“ Grant to Assistant Secretary, for extra services,	100 00
“ Travelling Expenses of Secretaries, and Expenses and Compensation of Agents,	468 97
“ Rent and Furniture for Office,	421 36
“ Incidental Expenses,	277 43
	<hr/> \$8,442 36

Amount brought forward,	\$ 8,442 36
For Theological Education, —	
Meadville School, for Salary of Principal, .	\$ 500 00
" " for Education of Students,	730 00
	<hr/> 1,230 00
For Missionary Purposes, —	
To Elder Donald Nicholson, for Services,	200 00
" Rev. William Silsbee, " "	25 00
" " Peter Betsch, " "	200 00
" " J. Thurston, " "	10 00
" " Alvin Coburn, " "	50 00
" " Herman Snow, " "	100 00
" " Charles Brooks, " "	20 00
" " S. J. May, " "	35 00
" " H. Emmons, " "	25 00
" " M. De Lange, " "	8 00
	<hr/> 673 00
For Aid of Unitarian Society in Rockford, Ill.,	200 00
" " " " Marseilles, Iowa,	100 00
" " " " Washington, D.C.,	100 00
" " " " North'berland, Pa.,	100 00
" " " " Vernon, N. Y.,	150 00
" " " " Troy, "	10 00
" " " " Athol, Mass.,	100 00
" " " " Greenfield, "	100 00
" " " " Montague, "	150 00
" " Church of the Pilgrims, in Lowell,	200 00
" " Building a Church in Lawrence,	200 00
" " Unitarian Society in Westboro',	40 00
" " " " Southboro', "	50 00
" " " " Sudbury, "	50 00
" " " " W. Newton, "	150 00
" " " " Sharon, "	50 00
" " Railroad Church in Quincy,	100 00
" " Indiana St. Society in Boston,	100 00
" " Unitarian Society in Thomaston, Me.,	200 00
" " " " Feltville, N. J.,	50 00
	<hr/> 2,200 00
	<hr/> 12,545 36
Balance on hand,	1,462 64
	<hr/> \$ 14,008 00

Er. Ex.

H. P. FAIRBANKS, Treasurer.

Boston, May 28th, 1850.

The following sums have been appropriated, but not yet drawn from the Treasury, viz. : —

For the Education of Students at Meadville,	.	\$1,500 00
“ “ Salary of Rev. Prof. Folsom at Meadville,	.	300 00
“ Aid of Unitarian Society at Tremont, Ill.,	.	150 00
“ “ “ “ Lockport, Ill.,	.	100 00
“ “ “ “ Cannelton, Ia.,	.	200 00
“ “ “ “ Southington, Ct.,	.	100 00
“ “ “ “ Brooklyn, Ct.,	.	150 00
“ “ “ “ Windsor, Vt.,	.	100 00
“ “ “ “ Bucksport, Me.,	.	100 00
“ “ “ “ Dennis, Mass.,	.	50 00
		<hr/>
		\$2,750 00

Boston, June 1, 1850. The undersigned have examined the foregoing accounts, and find them to be correctly cast and properly vouched.

GEORGE MERRILL, } *Auditors.*
JOHN H. ROGERS, }

REPORT OF EXECUTIVE COMMITTEE.

As a quarter of a century in the history of our Association is completed to-day, it seems natural to review our course through the years that have closed, compare our original promise with its present fulfilment, contrast our means and efforts at the beginning with the same at this maturer period, estimate the extent of the trusts conferred and our fidelity in their discharge, and draw forth admonition or encouragement, a word of warning, of hope, or of rebuke, as we may appear in the calm review to have been true or false to the impulse given by such spirits as Channing, Bancroft, Ware, Whitman, Story, and the friends now remaining among us to counsel and cheer.

Just ten years after the line of separation began to be drawn in New England, and the system of exclusion to make itself felt, and at the very moment of the organization of a similar society in England, the idea of this Association was made public at the Berry Street Conference, May, 1825, and it was voted, unanimously, that it was expedient to form a society to be called the American Unitarian Association. This was on the afternoon of Wednesday of Anniversary week, twenty-five years ago. The next morning an adjourned meeting was held, the constitution reported by

a committee adopted, and Rev. Aaron Bancroft, D. D., elected President, Rev. E. S. Gannett, Secretary, Rev. H. Ware, Jr., James Walker, and Samuel Barrett, Directors, L. Tappan, Esq., Treasurer, with nine Vice-Presidents, the first upon the list being Hon. Joseph Story. The same officers continued from year to year until the illness of Mr. Ware, in 1829, occasioned a vacancy in the Board of Directors, when Rev. Francis Parkman succeeded him. The other Presidents, it may be mentioned, have been Rev. Dr. Channing, who was elected but declined serving, Rev. Dr. Nichols, Judge Story, Rev. Dr. Dewey, and Dr. Gannett.

The object of the Association was sufficiently set forth in a circular addressed to the several parish committees. "The American Unitarian Association has been established from a persuasion that the time has arrived when it is necessary for those who profess the simple unity of God to adopt measures differing in some respects from those which they have hitherto pursued"; that is to say, to make a "more systematic union and a concentration of labors by which interest may be awakened, confidence inspired, and efficiency produced. The want of union among Christians of our denomination is felt to be a great evil by those who have given attention to this subject. Living in an age of unusual religious excitement, surrounded by numerous sects, all of which are sedulously employed in disseminating their peculiar tenets, we should be wanting in duty to ourselves, and be doing injustice to the doctrines we profess, if we should allow them to fail in exercising their due influence for want of a corresponding zeal and interest. Our exertions have not been apparent because insulated; and the contributions of many of our friends have been thrown into the treasuries of other denominations, from the want of some

proper object upon which they could be bestowed. We feel confident that there are among us men of zeal and energy, who are both willing and able to exert themselves in the cause of religion ; and that others who are now indifferent to the subject might by sympathy and encouragement be excited to similar exertions. All that is required is, that they may be brought together, and be made acquainted with each other's views and feelings ; that they may be allowed to unite their labors in one common field and for one common end ; and thereby warm each other's hearts and strengthen each other's hands. To produce this concert among Unitarians is one of the objects of the American Unitarian Association."

This appeal was kindly but not warmly met. Our churches were disposed to wait and see in what spirit the new society was to be conducted before they committed themselves to its support. Our pastors in some cases were disinclined to associated action, from the evils they had seen connected with it,—the sectarianism, bitterness, tyranny, perversion of funds, and exaltation of opinion over morality,—in other quarters. The first annual meeting, at Pantheon Hall, near the Boylston Market, was not very fully attended. Only nine life-members were obtained the first year ; of the sixty-five annual subscribers in Boston, forty-three were from one church, then newly organized, whose pastor has recently celebrated the twenty-fifth anniversary of his settlement. Only two hundred dollars were appropriated to missions, half of it to the Rev. James Kay, of Northumberland, and the other half to the neighbouring society at the capital of Pennsylvania. Nearly two hundred dollars were invested in tracts, two thousand sometimes constituting the edition. The receipts in round numbers were thirteen hun-

dred dollars, and the expenditures less than half that sum, or five hundred sixty-two dollars and seventy-four cents.

From the undecided feeling of the religious public towards the experiment, the inexperience of its conductors as to the best field of effort, and the lack of extensive correspondence or acquaintance with the country at large, the first Report had more the tone of inquiry and hope, than of distinct purpose and determined plan. Neither the number of Liberal Christians was at all known, nor the comparative wants of different places, nor the facilities for action, nor the attitude of other religious bodies towards our own, nor the possibility of harmonious effort among ourselves.

Yet two significant hints are given in the earliest printed document laid before the Association at its anniversary ; — one, of the existence of the Christian Connection, concerning whom Rev. M. G. Thomas was then engaged in obtaining intelligence ; — the other, of the necessity of a Ministry to the Poor in large cities, which afterwards, in the hands of Messrs. Tuckerman and Barnard, was aided by more than six thousand dollars from our funds.

An encouraging circumstance, to which we have alluded, met the effort at its very birth. Without any concert, and in entire ignorance of each other's motions, a like Association was formed in England on the same day, for the same end, bearing the broader title of the British and Foreign Unitarian Association, and encountered by the same doubt, indifference, and half-avowed dread, which so much obstructed our way.

Gradually, a valuable, extended, instructive, and constantly increasing correspondence sprang up, Unitarian societies and scattered brethren of the like faith became aware of each other's existence, the desire for union and effort which

really originated our society was quickened, extended, and deepened by its existence, and the power of dissociating influences began reluctantly to give way, an increased zeal for pure and undefiled religion was promoted, and another part of the body of Christ prepared to show the vitality necessary to continuance as well as to growth. At the first annual meeting, Judge Story, Hon. Leverett Saltonstall, Rev. Dr. Nichols, Rev. Henry Colman,—men not to be suspected of a sectarian spirit, not tainted with a narrow aim,—addressed the assembly in earnest advocacy of the Association. The formation of auxiliaries was strongly recommended,—the hope of issuing tracts semi-monthly was indulged. Mr. Thomas reported in favor of establishing a church at Cincinnati, containing then but fifteen thousand inhabitants. It was plainly a day of preparation and promise. The beginning, whenever made, required to be made just so. The first period of our history was necessarily Protestant, controversial, doctrinal, defensive, wearing a negative as much as a positive face. Not that this was desired by the gifted minds who gave this impulse, nor designed by any as the fixed position of the Liberal churches of New England. Finding their most sacred rights rudely assailed, their spiritual freedom endangered, bitter prejudices excited against what they believed truth, and the best of men wounded in the tenderest part, they were obliged to stand up manfully for “the faith once delivered to the saints.” Dr. Channing’s remarks at the fourth anniversary indicate the state of things, when he declared, that “great firmness was necessary in bearing testimony to Unitarian Christianity, was due to the cause of religion and intellectual freedom. With this cause Unitarianism was closely connected. It was a system hallowed and pervaded by the spirit of in-

quiry. Through this it had been restored, after a long night, to the world, and to this it was devoted. Other denominations had the name, among Unitarians it was a reality. Most Protestant sects were aiming to precipitate creeds framed in the darkness of the sixteenth century, if not in darker ages,—to stop the human mind where it is, to arrest its upward and forward movements. Among Unitarians there was an earnest desire for clearer light, a striving for wider and nobler views. Freedom and progress were their watchwords. The attempts to suppress Unitarianism were of a character which the friends of Christian and intellectual freedom ought to abhor and must withstand. No doctrine, true or false, should be suppressed by tyrannical means; such means, unhappily, are combined against Unitarianism. There is a coalition extending far and wide to put it down,—to put down an opinion by joint clamor, by joint wealth, by joint appeals to the passions of the ignorant, by exciting an odium which might prejudice the dearest interests of its advocates by overwhelming them with a torrent of public scorn. No matter in this view whether Unitarianism be true or false. It must not and it shall not be put down in this way.”

And this Association was a prominent instrument in preventing the extinction of light, the overthrow of freedom. Its tracts were issued by thousands at a time on such subjects as “Causes of the Progress of Liberal Christianity,” “Unitarianism Vindicated,” “Tests of True Religion,” “The Exclusive System”; they were circulated from Maine to Georgia by faithful agencies; a small, as well as a large, series was put forth; about three hundred dollars’ worth were ordered at one time in England; one was even translated into a native dialect of India: and the same diffi-

culty was experienced then as now, the difficulty of procuring original essays adapted to our immediate wants, — the same promise was given of a biographical series, which we have never commenced upon till this year, — the same hope was entertained then as now of devoting our energies to the issue of earnest addresses on spiritual religion. .

This was the earliest period of the Association, — a period not wholly past, — not everywhere forgotten. For as long as there is prejudice to be encountered, and bigotry to be enlightened, a rancorous hostility to be surmounted, and a deep-seated dread to be removed, there must be *doctrinal* discussion, — the vindication of truth against error, the struggle, often severe and doubtful, of light with darkness. Such persons as expressed amazement because our earliest preacher at Louisville used a Bible, or at Baltimore wondered that Unitarians professed to believe in a God, require enlightenment, the generous and conciliating exhibition of what we believe, the faithful and fearless statement of what neither Christ nor conscience permits us to believe. In reviewing this period of discussion and inquiry, none will presume to say that our Association failed of advancing the purposes for which it was instituted. With sadly limited funds, and only the occasional services of busily occupied clergymen, with few missionary stations and almost no missionaries, with a chilling prejudice and an unrelenting opposition to encounter, through its influence and that of the quickened spirits working with us in every walk of life, the neglected but fundamental doctrine of the Divine Unity was vindicated, the love of God freed from the darkening shadow of creeds, man's capacity, duty, and destiny established on the ground of Scripture and reason, and the more general truths of our religion impressively set forth; new so-

cieties started up, more rapidly than it was possible to supply them with preachers; the Divinity School increased its list of students in 1830 to forty-five; and more than one friend, like the late George Bond, whom we can never name without honor, confessed that, having opposed the institution at the first, they were now satisfied of its efficacy. During the first ten years about thirteen tracts were issued annually, making in some of the best years a total of 127,000 copies in twelve months; of which over eight hundred dollars' worth were sometimes sold in the year, and not in New England alone.

The creation of a very efficient auxiliary in the year 1827 must not be passed over in silence. The young men of the city united in a "Christian Book and Pamphlet Society," for the purpose of distributing gratuitously the publications of this Association, such devotional and practical books as could be obtained at a very reduced rate, pamphlets, journals, and hymn-books, contributed by generous friends for the South and West. This well-directed effort has never been abandoned, though it has sometimes languished for lack of means; during the last nine years it has circulated over eighty-three thousand pamphlets and forty-five hundred books, making about ten thousand separate publications distributed per year,—or two hundred and thirty thousand for the whole period of its existence.

Other excellent institutions followed in the wake of our organization, and were somewhat prompted by it. In April, 1827, the superintendents and teachers of the Boston Sunday School, with other persons friendly to the cause, with the view of mutual encouragement and greater efficiency, united themselves under the name of the Sunday School Society. The first year it connected with itself thirty schools

out of the city ; in 1829, fifty-eight schools, twenty-four of which commenced in the spring of that year. These fifty-eight schools reported 5,885 children and 890 teachers, making with the schools in Boston, in December, 1829, a total of 6,809 pupils, and 1,122 teachers. In all but five of these there were libraries, ranging from one hundred to eight hundred volumes, making in the whole eleven thousand Sunday-school books. In 1835, 135 schools reported themselves to the Society, containing 2,338 teachers, and 13,795 pupils. The united amount of books in their libraries was 31,661. Within the last ten years, the number of scholars has doubled, and the libraries more than doubled.

In the August after our first anniversary, Divinity Hall at Cambridge was dedicated ; about the same date the Purchase Street church was commenced, preparations were made for the one now worshipping under Rev. F. D. Huntington, the Baltimore society recovered from serious embarrassment, the second church in New York was dedicated, "The Liberal Preacher" was announced, and Dr. Tuckerman's ministry was introduced among the poor of the city.

All the while, in the midst of this frame of sound doctrine a heart of love was beating, an interest in humanity, in the tempted and fallen, the neglected and oppressed, yearning to utter itself in significant deeds. And in the Ministry at Large the Association found a worthy agency, in Joseph Tuckerman a worthy agent. The November of 1826 began a connection of this work with our Association which lasted for eight years. The first Report of his mission was issued with their Second Annual Report ; the next were issued by us as distinct pamphlets, and as such have nearly disappeared ; for the four latter years of the union, they took their place in our series as monthly tracts ; until, more la-

borers entering into the field, and the labor winning continually more of the favor of the community, it became necessary to sustain it upon a basis of its own ; and the Fraternity of Churches, in 1834, succeeded to the charge which had been intrusted to this Association during the weakness of its own infancy. As a notice of the founder of this mission, similar to those of Worcester, Greenwood, Channing, and the Wares, has not been taken in our publications, we may well pause a moment to refresh ourselves by the recollection of a most single-minded and self-sacrificing philanthropist. It was in the exhaustion produced by years of teaching that the American missionary to prisons began her remarkable labors among the criminal and the insane ; it was when failing health obliged him to relinquish a mutually attached church, that Tuckerman, quickened by the entire sympathy and cheered by the zealous coöperation of William Ellery Channing, offered the Gospel without money and without price to the poor of a crowded city, becoming to them, irrespectively of creed, color, place of worship, age, sex, or nation, not only the spiritual guide and Christian comforter, but the temporal adviser and charitable almoner whom they needed less, yet were more ready to welcome. The whole character of the missionary characterizes his mission. His object was not to set at work a new engine of mere alms-giving, nor to impart our peculiar theology to the less intelligent members of the community, nor to gather into distinct congregations those whom poverty prevented from contributing to the support of worship, and inferiority of attire disabled from entering existing churches ; — it was to act out the brotherhood of man, to break down the partition-walls of rank, to open wide the gates of Christian sympathy, that rich and poor, cultivated

and ignorant, prosperous and wretched, hopeful and desponding, should become helpers one of another; that the one should understand, feel, relieve, prevent, the sufferings and temptations of the other; that good fortune should find in misfortune a call of God and Christ to effort, and that poverty should recognize in wealth a friend instead of an oppressor, ready, in the spirit of the good Samaritan, to cheer, and counsel, and comfort, and save. This appears from some of Dr. Channing's letters to have been *his* idea of *our* peculiar mission; this was the key-note of Dr. Tuckerman's life. He had once intended to offer himself as a missionary to the heathen; at another, the forlorn condition of the seamen enlisted his efforts; but as he became absorbed in the city mission, his soul grew from day to day, his preaching became eloquent, his conversation impressive, his daily life remarkable, his spirit fervent as an apostle's, generous as a martyr's. From the moment he began thus to "remember the forgotten," as his ministry was beautifully described, there was nothing else before his eyes, nothing else on his tongue, but how to save these lost sheep of the house of Israel. He did not seek fame, but it sought him in his lowly walks of mercy; he did not ask to be remembered, but not only will the grateful hearts of those to whom he was a ministering spirit ever cherish his name, — an institution will remain, which Judge Story pronounced "one of the most glorious triumphs of Christianity over the reluctant doubts of public opinion." Dr. Tuckerman's interest in his work so far exceeded his strength, was so evidently costing him his life, that he was indeed a sacrifice to the cause. Though always slender, he could not stint himself to that amount of labor which his feeble frame would endure; warned again and again by friends and physicians, he could not be satis-

fied to retire from any possible service to humanity ; and he went on in a martyr's spirit to over-fatigue, increasing debility, premature old age, utter prostration, and a painful, yet triumphant death. Like every other true Christian work, his mission grew upon him, and has ever continued to grow, making one cheering fact amidst our increasing social exposure, breathing the noble conception of a thorough evangelization of society, weaving together anew the warp and woof of city humanity, bringing the energetic to inspire the depressed, the fortunate to cheer the heart-stricken, the wise to enlighten the foolish, and all together to befriend the stranger, shield the young, succour the tempted, raise the fallen.

It may be a question, *which* received the more from the union,—whether the success secured by our steadfast support of the novel enterprise, endangered at first by the frequent illness of Dr. T. and the general misapprehension of his purpose, was a greater favor conferred, than the blessing enjoyed by ourselves in the philanthropic spirit shed through the Association,—the fame fairly won by its success,—the lead which it took of other like efforts in other denominations and other lands,—the demonstration made before the world of a disinterested, unsectarian, philanthropic spirit in an Association apparently narrow and limited.

Not the least interesting news which cheers us from abroad is the constant increase of this ministry among our brethren in England. The very year after Dr. Tuckerman's visit to the mother country, the Unitarians of London formed the Domestic Mission of that city, the beginning of many similar enterprises among Protestants of every name. The number of laborers in this field among our English brethren at present is ten, two of them being stationed in

London, two in Birmingham, and one each at Bristol, Halifax, Leeds, Manchester, and Liverpool. In the last-named city the labor seems peculiarly severe, and even perilous. The late Mr. Johns fell a sacrifice to his humanity there ; a dead body required to be carried forth from among the crowded living to interment ; and, no one else being willing to encounter the peril of removing a mass of pestilence, the Protestant and Catholic missionaries united in the task, and paid the penalty of philanthropy with their lives.

The Report of 1832 gives striking evidence of the increase of the Association. In the beginning a salaried officer, devoted to the interests of the body, was not thought of. There were no means to sustain, and little work to occupy, an exclusive agent of the society : jealousy prevented many parishes from accepting the visits of such an official ; there were but a score or two of Auxiliaries to be addressed ; the correspondence was hardly a hundredth part of the present ; except for this city, regular missionaries could not be had ; and the limited circulation of tracts went on chiefly through a few booksellers here and abroad. The Seventh Annual Report declares that " the Association is not accomplishing the good it might and ought ; that feeble societies need visits of sympathy and encouragement, our views require able exposition in new places, our operations demand more system, comprehensiveness, and energy."

There was a general concurrence of sentiment regarding the next important step of advance ; all agreed that the Association, having shown itself free from the besetting sins of ecclesiastical organizations, should be permitted to go to work in earnest through an agent devoted to its service. Meeting after meeting was held to procure funds for the support of this officer ; the young men of Boston contributed

about two thousand dollars ; one of the youngest churches in the city gave more than this amount ; a generous merchant in Salem sent five hundred dollars. The Rev. E. S. Gannett was unanimously elected Secretary. Rev. C. C. Sewall was the next choice, Rev. Bernard Whitman the third ; and these declining, Rev. Jason Whitman was induced to become the General Secretary, but resigned the situation the following year for one more congenial to his health and taste, as pastor of a new society at Portland. Rev. Charles Briggs was chosen his successor, and has continued his connection with the Association to this hour. Mr. Whitman addressed but thirty parishes in behalf of our cause ; he formed five Auxiliaries and revived three ; his labors were confined to this part of New England, and were relinquished because neither the work was so encouraging nor the field so open as he had reason to expect. The labors of his successor have covered over all the maturer and more useful years of the Association, have led the institution forward to high ground as a missionary body, by unfailing patience have prevailed over every discouragement, by inexhaustible hope have surmounted serious obstacles, by the most persuasive gentleness have conciliated opposition, — and have done, perhaps, as much as could be asked of sound judgment, knowledge of mankind, and devotion to the cause, with the drawback of a slender and failing frame.

In 1845 it was determined to create a new office, that of Travelling Agent, with a salary of a thousand dollars, to visit the societies generally, awaken more interest in missionary effort, revive drooping churches, and raise more funds for the Association ; and Mr. George G. Channing entered upon this office, obtained valuable intelligence, recovered several decayed congregations, enlarged our finances,

and imparted much of his energy to the places which he visited. At the anniversary of 1847, however, Rev. W. G. Eliot was elected General Secretary, the salary fixed at two thousand dollars, and the office of Travelling Agent was discontinued; but after a lapse of some months, owing to his absence from the country, the office was declined by him, and Rev. F. W. Holland was appointed Secretary, and Rev. C. Briggs, Assistant, from the first of January, 1848, with a salary for the united offices of only fifteen hundred dollars. As the Association enlarged its work and was obliged to assume greater responsibilities, it became necessary to place it upon a firmer footing by an act of incorporation. And the Legislature of Massachusetts, having granted the power to "hold real and personal estate to the value of fifty thousand dollars," and provided that "all donations, devises, and bequests of real and personal estate" to us "shall enure to the use and benefit of the corporation hereby created," the act was unanimously adopted at a legal meeting held in the chapel of the Church of the Saviour, on June 3d, 1847, and suitable By-laws were also passed. The third and fourth of these laws made an essential change in the Association as a working instrument. Instead of a President, who was merely an honorary officer, and fifteen Vice-Presidents, some of whom resided at a great distance, the President, with two Vice-Presidents, was to make part of the Executive Committee, and attend its business-meetings,—which have occurred this year nearly every fortnight. By this change a new energy has been imparted to our efforts, a higher moment to our deliberations. The sanction of the Board to any act or plan has not expressed merely the opinion of three or more Directors; it comes before our public under the authority and with the approbation of the higher officers of the

Corporation, and is recommended by their judgment and experience.

The Nineteenth Annual Report presented the first tidings of the Meadville School, and the next year (1845) gave the guarantee by our Association of the salary of its Principal, and circulated extensively the programme of the institution. H. J. Huidekoper, Esq., purchased a vacant Presbyterian church, and adapted it to the wants of theological classes by forming a chapel, lecture-rooms, and library; his son, a graduate of the Cambridge Divinity School, freely devoted to it his whole time; Rev. Messrs. Hosmer and Millard engaged to give each a course of lectures during the summer; and a New England pastor, of remarkable energy, adaptedness, and love of labor, was induced, by the pledged support of the Association, to crown the enterprise with success by becoming its responsible leader, its prompting and pervading spirit. The first class numbered nine, less than half of whom were of our own body, and some of whom had already been preachers of the Word. It soon appeared, that, although a sufficient library had been gathered by the energy of Rev. F. Huidekoper, and the Christian Connection seemed willing to furnish men to this free institution, there was urgent need of beneficiary assistance; and several of our churches came forward to assist individuals of whom they obtained knowledge through the Association. We were then called upon to assist in rendering this noble charity effective, by becoming responsible for the support of such students as could not otherwise remain at the School. And to this appeal, as to every previous one, a prompt and generous answer was returned. With the sympathy thus expressed by the Association, this institution has continued to increase in numbers, reputation, ability, and influence. Last

summer, Rev. N. S. Folsom went out to take charge of the Meadville church, thus relieving Prof. Stebbins of part of his duties, — and to teach New Testament hermeneutics in the Theological School, thus relieving Prof. Huidekoper of part of his burden. During the last year the Association has far exceeded its former bounty to this School of the prophets. It has obtained from Portland friends enough to complete Prof. Folsom's salary, with the two hundred dollars subscribed by clergymen, chiefly of this city. It has supplied fifty dollars to every student needing such assistance, and larger sums in certain cases requiring unusual help. It offers for the next year to aid *thirty young men with fifty dollars each*, and still a larger number, if more present themselves desiring our help in their preparation for a missionary ministry. Already a number have arrived at Meadville to form a new class, and the prospects are so encouraging for the future, that it is proposed to erect a building like Divinity Hall at Cambridge for the better accommodation of the students.

Having spoken of the first or *controversial* period of our history, and next of the *philanthropic*, it remains to notice a third manifestation, the *spiritual* and *devotional*, — that which does not so much battle for opinion, nor war upon social abuses, as reveal the inner heart of our faith, breathe forth our Master's spirit afresh, look to God in love as well as obedience, and walk with man, not as a teacher or benefactor so much as a fellow-immortal, seeking the same heaven, preparing to meet the same Judge. Eight years ago this change was predicted. Many of the favorite writings of Henry Ware, Jr., his chief pulpit efforts, and his vast personal influence, were given to lead our churches on from the truth to the life as it is in Jesus, from the theory to the

spirit of a loving faith and a prayerful self-consecration; and many others labored with him, and are yet laboring, not in imitation of any other bodies of believers, but in hearty sympathy with the primitive Church, and a hope to share its zeal as well as its truths. It was the same leaven which worked in us from the first, that, last winter and the winter before, moved the Association to institute conference and prayer meetings in this city, and by its influence encourage and animate other places to the same gatherings of fervent hearts for mutual counsel, sympathy, and prayer. There was nothing forced, imitated, inconsistent with any avowed opinion or the general order of our congregations, in this movement. The delightful evening meetings upon fourteen successive Sundays of the previous year, and upon several Wednesday evenings of this, were craved by a portion of our people, and contributed to the refreshment and extension of our churches. This season the meetings had less prominence in consequence of the Sunday evenings being occupied by fourteen lectures, prompted by the last winter Conferences, on the Relations of Christian Doctrine to Personal Religion, delivered on successive Sunday evenings in the Church of the Saviour, in Bedford Street. The introductory was by Rev. E. S. Gannett, upon the Importance of Opinions as the basis of a religious life. The 2d, by Rev. E. Peabody, on God,—his holiness, sovereignty, paternity. The 3d, by Rev. C. A. Bartol, on Christ,—his mission, character, mediation. The 4th, by Rev. J. Young, on Man,—his nature, condition, destiny. The 5th, on Sin,—its origin, properties, effects, by Rev. J. I. T. Coolidge. The 6th, on Regeneration,—its necessity, methods, results, by Rev. C. Robbins. The 7th, on Christian Growth,—faith its root, effort its law, perfection its end, by Rev. R. C. Wa-

terston. The 8th, on Divine Help, — ordinary, special, immediate, by Rev. S. K. Lothrop. The 9th, on Spiritual Life, — in the closet, in the church, in the world, by Rev. F. T. Gray. The 10th, on the Bible, — an authority, a study, and a blessing, by Rev. E. S. Gannett. The 11th, on Life, — a trust, a discipline, an achievement, by Rev. T. S. King. The 12th, on Society, — its constitution, its influence, its claims, by Rev. F. D. Huntington. The 13th, on Immortality, — the inheritance of man, the revelation of the Gospel, the continuation of progress, by T. B. Fox. The 14th, on Retribution, — its certainty, its nature, its importance, by Rev. S. Barrett. These lectures were very fully attended, gave general satisfaction, interested many besides our own members, their publication was called for by secular papers of the city, and, considering the extent of ground they covered and the variety of minds they enlisted, they may be regarded as eminently successful. To have failed either of interesting and calling out our public, or of presenting exercises of an earnest and quickening character, would have been a lamentable yielding up of the high ground occupied by us the previous winter. During this holy week, a great accession of interest is obtained from the Conference meetings held on four successive mornings in different parts of the city, where crowded assemblies gather, not to be roused by eloquence, instructed by learning, or reasoned out of error, so much as to quicken the life that is in them and kindle it anew in other hearts, — by the earnest appeal, the word of warning or of cheer, the heart-breathed hymn, the fervent prayer to get and to give life, — to shed abroad the love of Jesus and welcome in the Spirit of God.

This kindling of a higher flame of devotion in our midst

has imparted fresh zeal for the cause of missions, and a new interest in doing good generally. It has emancipated many from the chilling dread of being over-zealous; it has opened and will open more and more fountains of living streams to make glad the city of our God; it is leading us to a more affirmative faith, and securing to us a higher place in all true Christians' hearts. The influence of this increased spirituality is seen in the more earnest tone of all our journals and pulpits, in the larger sale of devotional books, and the kinder appreciation of our spirit by other denominations. We need greatly the right kind of books and tracts to help on this blessed work; it would be hard to render a greater service to spiritual religion than to issue another book like the "Formation of Christian Character," and cause it to be circulated far and near without stint or limit, — or another memoir like that of Peabody, or another "Saints' Rest" or "Pilgrim's Progress" adapted to the advanced state of theology and the increased necessities of our times.

Having thus reviewed the progress of the Association through two stages of growth into a third, now quietly opening before us, it is necessary to sum up the work of the past quarter of a century, add to it the present year's account, and breathe a few hopes for the future. In the earlier years of the Association no systematic effort was made to raise funds; there was no urgent and extended call for help; and no officer existed until Mr. Whitman's day to take the business of collection, and of visiting the churches for this purpose, into his exclusive charge. Of course, our receipts were small, irregular, and from a very limited circle of friends. By far the greater part of our funds have been drawn from this city, and from half a dozen societies in it.

The smallest sum ever received was in the first year,—less than thirteen hundred dollars; the largest was in 1846,—about thirteen thousand dollars. This year falls but a little short of our best success, amounting as it does to more than twelve thousand dollars, or four times the average of the earlier period of our Association; and yet it is hardly a fourth part of what a more fervent piety would make it easy for us to give. The average of the receipts of ten years is, from the sale of tracts, two hundred and twenty-eight dollars per year; from life-memberships, three hundred and ninety-five; from the permanent fund, seven hundred and thirty-three; and from auxiliaries and contributions, two thousand seven hundred and thirty-five dollars. The churches assisted by the American Unitarian Association, many of which must have been abandoned but for foreign aid, are nearly a hundred, and are distributed as follows:—thirty-seven in Massachusetts, nineteen South and West, eleven in New York State, ten in Maine, six in New Hampshire, five in Connecticut, three in Vermont, and two in Pennsylvania,—ninety-three in all; some of them saved from certain extinction by our instrumentality, and many of them stimulated to pay off their debts and otherwise improve their condition by the promise of our aid. Nor does this give any idea of the numbers every year assisted by our different Secretaries to procure funds, obtain pastors, continue or renew worship, and otherwise improve their condition. Of many such favors, neither those who enjoy them nor the public at large know by whom they were obtained. The number of tracts issued cannot be accurately computed, because the records do not always inform us of the size of the edition; but they have been in editions varying from two thousand to eight thousand copies,—prob-

ably averaging, with the re-issues, not less than six thousand each, — making a sum total of one million seven hundred and sixty-four thousand, or seventy thousand per year. It is not possible to arrange them all under distinct heads ; but it may be stated generally, that, of the two hundred and seventy-two tracts of the large series, there have been one hundred and thirteen practical, and ninety-three doctrinal tracts ; of the doctrinal, nearly half have been upon the Divine Unity, one sixth upon the Atonement, five upon the Ordinances, ten on Regeneration, four on Human Nature, three on Retribution, and two on the Holy Spirit ; besides thirty-seven Reports and twenty-nine miscellaneous tracts, — making in all twenty-three volumes. The cost of our tracts varies greatly, but the average is about a cent and a half each, and for each tract reprinted from stereotype plates, half this amount.

In comparing the Association now with its early promise, it is obvious to remark, that no institution of so high aim reaches its end, — that it is enough for it to fill its place faithfully, and bear its rightful share of the mission of Christian mercy to mankind. None can question our progress, and none, on the other hand, can suppose it as rapid as might have been expected and hoped. In 1826 there was not a single Unitarian society west of Pennsylvania, and our churches in that State drew a flickering and doubtful breath, two of their golden candlesticks even going out in darkness ; now, we have well-established societies in the principal towns along the line of travel, through the middle of Illinois, upon the Chicago and Galena Railroad, along the Ohio River, and upon the Mississippi itself, though two of them are a thousand miles apart, and several are destitute of preachers. Nay, the standard inscribed at our anniversary with

the words "Liberty, Holiness, Love," now floats to the breeze in an island of the Pacific, and waits but the convenience of a house of worship to give to California a finer gold than its mines can yield. From a postage in early times of a few dollars per year, we have risen to more than thirty dollars per quarter; from the occasional services of a busy pastor, to the mutual counsel and divided tasks of two secretaries. In place of an irregular tract of perhaps two thousand copies, we now issue twelve per year, in the three forms of essay, narrative, and biography, and in editions of not less than seven thousand. From the doubtful and tentative process with which the way was worked out towards manhood, we have three well-defined departments of action, each pursued by its committee, with the valuable experience of a quarter of a century, and the encouragement of much success, not to say the warning of some failure.

Immediately after the annual meeting, the Executive Committee proceeded to put into execution, and have continued strenuously to pursue, the plan of operations recommended by the Association at that time. The Committee was divided into three sub-committees, to each of which, as subjects belonging to its particular department arose, they were referred; while a final decision was reserved for the full Board at its regular meetings. In reviewing the work of the past year, it is natural to consider it in regard to these three departments, — namely, General Business, Publications, Missions. And with regard to general business; — in section ninth of the sub-committee's report accepted last year, the necessity of a larger and more respectable office was forcibly urged. The first business of this year was an arrangement by which, with slight increase of ex-

pense, our former rooms were extended, and excellent and abundant accommodation procured, at once easy of access, quiet, lightsome, and airy,—an improvement gratefully acknowledged by all whom business, convenience, or kindness gathers around the head-quarters of our faith. This Committee has also given attention to the formation of a Unitarian library at the Association rooms; the Committee beg leave respectfully to invite our authors and publishers to place a copy of each of their theological or religious publications where they will be accessible during all hours of the day to all our friends.

The Business Committee also gave attention to the eighth suggestion in the sub-committee's report adopted at the last anniversary. Immediately after the anniversary, they endeavoured "to enlarge the pecuniary resources and moral efficiency of the Association, and by the visits of the Secretary, by correspondence, and by public meetings," strove to make our means worthy of our cause. This recommendation has been most faithfully and energetically carried out, with what results the Treasurer's report shows. Rev. Calvin Lincoln rendered excellent service in renewing public interest in the Association, especially in Plymouth County; the Secretary has extended his visits and multiplied his labors more than before; during the autumn a convention was held by us in Springfield, where a prompt and generous contribution was made to the missionary fund; and a series of meetings were held during the winter in this city, which resulted in a general movement in our behalf among the neighbouring churches. In Manchester, N. H., a similar meeting has just been held, which by its earnest spirit cannot fail to be widely and permanently felt.

Our Book department has been unusually and unremitting-

ly active. First, in gratuitous distribution. All the theological schools and colleges which were unsupplied have received through our instrumentality Norton's "Genuineness of the Gospels," in three volumes, the gift of the Society for Promoting Christian Knowledge, Piety, and Charity, and Jay's and Livermore's Reviews of the Mexican War, from the Peace Society, together with a supply of our recent tracts. The publisher of Dr. Channing's Works presented to us one hundred and ten blemished volumes of that invaluable work, which were bound in the cheapest way, and presented to destitute clergymen at the West. When it was known that they were to be obtained merely at the price of transportation, applications came sometimes from three unsupplied clergymen in a day; and at the cost of about nine dollars we have been enabled to furnish sixty preachers with light, impulse, encouragement, and joy. Our own tracts have been more sought after than ever, especially the children's series. The New York Unitarian Association, the Book and Pamphlet Society, the Ministry at Large, Western ministers, of the Christian Connection and of our own body, besides newly organized societies, have drawn upon us so continually, that, though the size of our editions has been increased and nine tracts have been reprinted, even the Annual Report disappeared from our shelves, and the little tales were gone before they had found a place in the Depository. Besides this, country and city friends have poured in of their abundance hymn-books, well-worn Sunday-school libraries, and books of devotion, as well as others of a more general character, — enabling the Secretary to commence a dozen new Sabbath schools without expense to any one, and to supply ten societies with the necessities of social worship. Three bundles of such presents have

frequently been despatched westward in a single day, and no such application is denied, though our exhausted stock and our entire destitution of several of the old tracts oblige us to be prudent, while we would gladly be generous.

But the great work of this year has been the sale of Dr. Channing's Works and Life, Peabody's Lectures and Memoir, the Sermons on Christian Communion, Livermore's Commentary, and Bartol's Discourses, through sixty-eight friends, who have acted for a longer or shorter time as our agents and *colporteurs*. Eleven hundred sets of the six volume edition of Dr. Channing's Works, and fifteen hundred of the Doctrinal Lectures of A. P. Peabody, have been purchased by the Association, and through the best hands and feet which could be anywhere found have been carried to the following places : — San Francisco, Honolulu, New Orleans, St. Louis, Burlington in Iowa, Burlington in Wisconsin, and Burlington in Vermont, Quincy, Ill., Galena, Milwaukee, Marseilles, Geneva, Tremont, Rockford, Chicago, Louisville, Cincinnati, Marietta, Wheeling, Northumberland, Detroit, Cleveland, Buffalo, Syracuse, Montreal, Richmond, Washington, Baltimore, Brooklyn, Albany, Vernon, Troy, N. Y., Newark, N. J., Bridgeport, Fairhaven, Worcester, Westboro', Athol, Hubbardston, Portland, Thomaston, Bucksport, Bangor, Concord, N. H., Brattleboro', Vt., and to the rural districts of Vermont, Massachusetts, Connecticut, New York, Pennsylvania, Ohio, Michigan, Wisconsin, and Illinois. Some of our book agents have travelled and are travelling all the time, on foot or in wagons, fording the streams of the West or threading the forests of the North, meeting much hospitality and much hardship. These gentlemen conduct religious services as opportunity permits, reason and exhort at the fireside, and are a most unostenta-

tious but efficient missionary corps. One of them, a graduate of the Meadville School, giving himself wholly to the work, and having peculiar adaptedness to it, an earnest love to the cause, an iron frame, and a persuasive manner, receives two hundred dollars per annum from the Association in books.

No effort in which we could engage is so much needed, none so certain to yield an ample return at last ; but it requires patience sometimes to wait on in a market already supplied ; some agents will prove incompetent for a business which they had never undertaken before ; some may be unable, from actual poverty, to return more than a part of the money received ; where the books are sold slowly, and with severe painstaking, some pecuniary compensation is expected and must be made. But we cannot imagine less expensive preachers than these volumes even then ; nor so permanent a tract distribution ; nor more effectual preparation for the future of our country and our faith.

We have now a still more effective instrument placed in our hands, — the Memoir of Dr. Channing, at one third of its original price, to be sold out of New England, New York city, and Philadelphia. It is confidently believed that this Life speaks more impressively to the public heart even than Dr. Channing's Works, — that many will be allured by the eloquent narrative who turn from a volume of sermons in disgust, — that numbers whom no argument will move will yield to the tide flowing from an earnest heart. It is believed, too, that, through our agents and correspondents, we may dispose of one thousand copies in six months, at no serious expense to ourselves ; and that this enterprise is in the true spirit of missions, because it goes out of our own limits, beyond, for the most part, our congregations and

ministers, into regions where all books are rare, religious books the rarest, and *our* religious books almost unknown. In the course of another month, these volumes will be for sale at our depository to agents at the South and West.

The department of Missions has been unusually active this year. Twenty missionaries have been employed a part of the time, and twenty-seven places aided, and half the Sundays of the Secretary given to this service, especially during the winter months: when, by order of the Committee, he visited all our Western societies, passed through fifteen States, availed himself of every opportunity to make addresses, travelled nearly five thousand miles, and was greatly instructed and cheered by his journey. We have this year, too, repeated the offence sometimes charged against our Association, of building churches, and have assisted and encouraged five such efforts. But really, we must in some cases do this or do nothing. The hazard is so considerable, the investment so large and so difficult to be removed, that it should be our strange task. Yet are there several points which desire and deserve Unitarian preaching, but cannot have it, because not even a tolerable hall can be borrowed, or hired, or bought, or built by young men already staggering under their pecuniary burdens. And, could a school-house be found sufficiently large, eligibly situated, and unencumbered by school-desks, the hallowing associations of a church could not be felt in it; — that promise of permanency which a building gives would not encourage families to leave other places of worship for this, devout feeling must often be wounded by the mingling of some puppet-show with the altar of prayer, and the effort of sustaining the devotional spirit to those unaccustomed to worship would be doubly difficult in the midst of such memories.

For want of this important help, Wheeling (Va.) may relinquish our services after a time, San Francisco could not commence them, Ellsworth and Bath in Maine, Winchendon in Massachusetts, and Norwich in Connecticut, remain destitute of our ministry, and will so remain until neat chapels can arise to unite the devotions of fellow-believers and lift their hearts heavenward.

The Polanen Chapel at Bridgeport deserves special notice, because so widely different from any former effort. The widow of Hon. R. G. Van Polanen desired to erect a modest house of worship in the city of her residence, the resting-place of her husband's remains, but required for her own support the interest of the money she would have to invest. She was willing to give the building to the Association, to appropriate the proceeds of its sale to missions, if ever Unitarian worship should cease to be sustained there; and engaged that, whatever the expense might be, we should not pay interest upon more than four thousand dollars. Another friend made a donation of sufficient land, and the tasteful edifice was dedicated last October, and has been opened for worship every Sunday since, under better circumstances than could have been hoped, and with good prospect of permanence. The audiences at evening service have been especially encouraging, and have contained representatives of all sects. With our assistance, also, a neat and commodious house of worship has just been erected and dedicated by the young society, under the ministry of Rev. H. F. Harrington, at Lawrence, Mass.

Feltville, near the city of New York, has this year enjoyed our services in its only house of worship, the minister being the teacher of the young on week-days, as of young and old on the day of rest, and there is a fair prospect of a permanent, regular society there.

During the last summer, Rev. E. P. Bond received ordination in this city as our missionary to California; but the imperfect state of his health on reaching that coast, and the impossibility of obtaining even a tolerable place for worship, induced him to repair to the Sandwich Islands, where he was kindly received by the missionaries, has found his health benefited, though not restored, and is ministering acceptably to the English and American residents at that important position, the moral lighthouse, as it has been termed, on the ocean-way of the world!

At the extreme South, in connection with the acceptable labors of Mr. Penniman, a generous friend of our cause is erecting a house of worship at Savannah, and there promises to be a well-established, self-sustaining society at this distant point. Rev. S. Larned has renewed our services at Mobile, and notwithstanding the loss of our church in that city, our friends seem of good courage for the future.

At the North, the Toronto society has been disappointed again of their minister, who was detained on his way to them at the vacant society in Rochester, N. Y.; so that the Canadian seat of government is still obliged to content itself, as far as we are concerned, with a lay service. It seems important that some one should go to the aid of this isolated band, so remarkably faithful under unusual trials. The Secretary has assisted them with such books as could be spared for a Sunday school, and they are ready to welcome cordially and sustain zealously a minister of our faith. At Montreal, our New York paper, the *Inquirer*, was excluded from the principal reading-room of the city, where the generosity of a friend had placed it among other religious journals, and the members sustained the action of the Directors, but have since retraced their course. The occa-

sion was seized to denounce our opinions and stimulate the prejudices of the community, but the only effect has been to arouse our brethren to greater activity, and fill our church on Sunday evenings with an inquiring and earnest audience.

At the East, a promising opening has been made at Bucksport, and another denomination has joined hands with us in supporting worship. Having an excellent town-hall in which to meet, the vicinity of Bangor to cheer them, with suitable effort on their part, and a well-adapted pastor, a large congregation can no doubt be gathered. The society at Topsham, Maine, is about to change its place and house of worship, so as to occupy a close neighbourhood to the college at Brunswick, and lend its aid to the influences working for the good of an excellent institution.

In Westboro', in this State, the society which had been apparently extinct for several years has recently erected a pleasant and central meeting-house, and a respectable congregation was gathered without difficulty, and has been increasing ever since. Several other openings are reported in different parts of New England; but, while persons could not be found suitable to conduct the new societies already in progress, it seemed worse than idle to form any more.

We have been invited this year to unite with the British and Foreign Unitarian Association in support of their missions in India, where our worship is faithfully maintained by devoted ministers. Otherwise, our correspondence from abroad has not been so important as was desired, but we have been favored with the visits of two gentlemen whose presence in our pulpits and temporary residence among us have afforded sincere pleasure, and whose counsels we hope to receive on this occasion.

The remaining points of interest fall within the winter

journey of the Secretary, and may be mentioned as they occur on the usual lines of Western travel. Syracuse, N. Y., is obliged to enlarge its pleasant chapel to accommodate the steadily increasing numbers; and forty-eight pews are to be added this season. The prosperous society at Buffalo made one of its first offerings to our treasury this year, and has successfully commenced a Ministry at Large, under the charge of Mr. William Cushing. At Cleveland, Elyria, Sandusky City, and other points, Unitarian families were found full of the hope of enjoying in their own midst the services they so much love. Detroit, now a great and growing community, lifted into new prominence by the Michigan Central Railroad, which starts from its river-side, presents the finest possible opening for a large society of Liberal Christians; and there is no other Western point where our worship is so fervently desired, and will be so liberally sustained. Rev. Mr. Tagart, of Albany, is about to occupy this field. The Chicago society, a very important one in every respect, is prospering anew under the ministry of Rev. Rush Shippen. At Geneva and Elgin, Rev. A. H. Conant is encouraged by a slow but steady increase; in one society his regular hearers are already four times their original number. Rockford and Belvidere, like the places just mentioned, share a minister between them, and promise in a few years each to sustain a Liberal preacher for itself. By the aid of two hundred dollars from our treasury, a neat but very small church is now owned and occupied by the Rock-River friends. We regret to know that the parish is made vacant by the illness of Mr. Snow. Milwaukie, having an unpaid-for house, very unfavorably situated, has been obliged to suspend its services for a season, with the purpose of resuming them as soon as an able preacher can be found. Galena, not increasing

much itself, exhibits no striking evidence of increase in the number of our friends; but that distant little band are very steadfast and strongly attached to their pastor, who is the head of the Common School system in that quarter. Still farther north, the new village of Fond du Lac, the southern port of Green Bay, is seeking our ministry, and a hall will be erected this season, suitable for worship, as well as for the intellectual improvement of that rapidly growing place. At Tremont and Peoria, at Davenport, at Ottawa, at Alton, our ministers are desired, and would be partially sustained, with the prospect of increase. At Quincy (Ill.), our society, having suffered much by the pent-up position of its little chapel, has just purchased an excellent lot, and is preparing to occupy it at an expense of twelve hundred dollars. Rev. Mr. De Lange having this spring entered upon more extended service as our General Missionary, this society is now seeking a pastor, with no immediate prospect of being supplied. St. Louis presents one of the most interesting points in all our Western experience. Commenced by a dozen persons in a private parlour, the society has gone from strength to strength, until it maintains two Sunday schools, two pastors, a very wide social influence, and is now obliged to erect a far larger house to accommodate its constantly increasing numbers. Rev. Robert Hassell is associated with Mr. Elliot in his extended labors among the poor, at the prison, in the public school, as well as the church. Cannelton (Ind.), a rapidly growing community, having but one church, and that erected by our Boston friends, is now awaiting a minister from this quarter. The Louisville church is quietly and constantly growing, as much inwardly as outwardly, by that healthy development which is the best proof of faithful effort in the past and the surest promise for the

future. Cincinnati has been deeply afflicted by the sudden death of its pastor, but will now exchange the spirit of heaviness for the garment of praise, under the ministry of a brother whose presence is felt in all our Sunday schools by his excellent Commentary, whose influence was most extensive and salutary through New Hampshire, and whose own health will, we trust, be renewed, while he recruits the enfeebled energies of a struggling society. At Wheeling (Va.), we had assisted during the autumn in forming a union Sunday school by the present of such books as could be spared; on reaching the place as he returned homeward, the Secretary found an earnest discussion of the Trinity occupying public attention every Sunday afternoon, in the little meeting-house where the Sunday school was held. After assisting at this debate and conducting worship with good audiences, he received an unexpected application to continue Unitarian services there, and Rev. Dr. Burnap spent a month with them at our request. Mr. De Lange followed him, as the commencement of his missionary labor in that and the neighbouring towns, Steubenville, Lewisburg, Marietta, etc.; in connection with whose appointment as Traveling Missionary we are led to notice the chief drawback upon our past efforts.

Our principal failure has been, that we have not always been able to send the strongest ministers into the West. It has been our misfortune from the beginning to do much of our hardest work by men fresh from the theological cloister, unacquainted with the world, and inexperienced in the ministry. The Association has been grateful for any aid it could obtain, where the harvest was so large and laborers so few, the compensation so inadequate, and the duties multiplied and responsible. But, born as our preachers

have generally been in this corner of the country, it should not surprise us that they have preferred a confined home-field to a wider influence abroad, — a congenial society to strange associations, supposed destitution of privileges, a calumniated climate, untold and unknown hardship. Yet, as we unroll the blotted pages of the past, as we inquire why, with so much truth, wealth, power, we have done so little, it is easy to see how unenterprising, unadapted, unwise, unsystematized, our efforts have been, — how the children of this world have been wiser than the children of light, — how more experience or courage, more perseverance or hopefulness, would have changed the result.

Our clamorous want now is Western laborers; men of nerve, will, common sense, self-devotion, prayer. Eloquence is not required, nor rare genius; but there must be life to create life. Imbecility is nowhere else so soon detected in the pulpit, nor selfishness so thoroughly scorned in the apostle of self-sacrifice. The impression that "any body will do" in those energetic, improving, quickened Western towns is miserable folly; the leading men in our distant societies are quite as intelligent as similar characters here; a congregation in Wisconsin or Iowa, while it respects good sense, honors independence, and loves a generous soul, will not put up with such men as Eastern societies would not accept. It is to our shame and condemnation, that, when year after year the destitution of so many distant places is made known, and class after class comes forth from our theological schools, and some preachers remain most of the time unoccupied in this neighbourhood, and loud profession is annually made of our interest in the West, our young men pray to be excused on the ground of inexperience, our middle-aged men because of domestic ties, our old men from

physical inability, — and the purpose of Providence in keeping that magnificent country hidden under a veil until two centuries had ripened our Atlantic churches into efficiency, is thwarted by our indolence, selfishness, cowardice, and faithlessness. If any community could go on safely destitute of spiritual guides, it should be *this*, where all hallowed influences are richly garnered up, where the very dust is instinct with holy memories, where our work-day walks, our places of business, and our scenes of pleasure, remind us of the sainted dead. And if any spot on earth needs the utmost combined energy of all Christian philanthropists and patriots, it is that vast garden of our land where countless multitudes seek a new home upon a virgin soil, unfettered by tradition, sanctified by the presence of no past, welcomed by no established religious, intellectual, social, charitable institutions, restrained by no overwhelming public sentiment, no settled moral tone, but exposed to sensual influences, absorbed in care of the body, tempted to animal indulgence as the only pleasure, beset by infidel suggestions on the one hand and Romish institutions on the other, and yet decreed by inevitable destiny to determine our future as a nation, to direct in one generation more the legislation of the country, and make of this goodly temple of liberty, this genial home of humanity, this favored altar of our faith, whatever the missionary philanthropy of our day determines it must be. God grant that we may be faithful to our opportunity and our duty, to ourselves, our country, our Saviour, and our God !

The Executive Committee have endeavoured to bring within the narrowest possible limits such a review of the history of the Association, from its formation to the present

hour, as might remind its friends of the changes through which it has passed, and the services it has rendered in the diffusion of Christian truth and righteousness. They might here close their Report. But they are so strongly impressed with the thoughts which arise on any notice of the last quarter of a century, that they cannot refrain from drawing attention to the memorable character of this period. No similar space of time in the annals of civilization is marked by clearer signs of intellectual activity and social progress. The discoveries that have been made in science and the arts fill us with astonishment at the extent to which human knowledge has been carried, while they inspire gratitude to the Being who has provided for man so many means of comfort. Political science has been greatly advanced, and changes in the internal relations of states, some of which have been as brief as they were sudden, have enkindled new hopes in hearts that yearn for the universal establishment of the liberties and rights of man. The religious, as well as the political, condition of Europe has been full of promise; the spiritual despotism which the Romish Church has for centuries exercised has received a shock little less severe than that which it suffered at the hands of Luther and his contemporaries; while the intelligence of the age, the spread of education, and the diffusion of a philanthropic spirit, are softening the offensiveness of sectarian doctrines, and breaking down the dominion of hierarchies and creeds. In our own country has been witnessed an immense development of the material energies that belong to our state of society, while the growth of the republic, involving us in the disgrace of an ambitious, greedy, and unchristian policy, has not only enlarged the responsibilities and multiplied the resources of the people,

but has brought into prominence questions of political and moral interest inferior in importance to none that have arisen since the days of the Revolution. The land does not wear the same religious aspect which it wore at the commencement of this generation. There is more freedom, if not more variety of opinion, more practical discussion and less theological controversy, and an obvious approach to that mutual respect which should exist between members of different religious communions. Two changes are especially worthy of notice. The interest in sacred criticism has decreased, and the exegetical study of the Bible, which thirty years ago was pursued with an ardor that promised valuable results, has fallen into unmerited neglect. The position of the ministry has become affected by the instability of their professional tenure, and the influence as well as the comfort of the clergy has been seriously impaired. Nor has the reaction which we believe must take place in regard to both these subjects yet begun.

The progress of our own denomination in numbers, influence, religious activity, and the cultivation of a devotional spirit, has not equalled the hopes of many among us, whose expectations, perhaps, outran the foresight of a sober judgment. Yet, when we consider the peculiarity of our position, the hostility of all the principal sects which we at once drew upon ourselves, the atmosphere of intense worldliness in which all religious action has been compelled to hold its inconstant life, and the tenacity, as honorable in its purpose as sometimes disastrous in its effects, with which we have clung to our central principle of individual responsibility, with the rights of thought and speech which it guarantees to every man, we have less reason than might at first appear for self-reproach, and none for discourage-

ment. If our congregations are not very much more numerous than they were twenty years ago, the influence of the opinions we have advocated is perceptible throughout the land. Upon points of faith our statements have been slightly modified; and the diversity of views among us, while it embarrasses or delays concerted action, is a noble testimony to our respect for conscientious difference of opinion.

In a review of the twenty-five years that have elapsed since the origin of this institution, we notice with special gratitude two grounds of congratulation, — in the quality and amount of religious writings which have issued from our body, and in the character of the men who have left behind them names that we honor and cherish. Of these claims to the respectful and cordial regard of others, we may speak without the imputation of vanity. No religious connection of the same extent has, in its periodical literature or its occasional pamphlets, shown more vigor of thought or industry of the pen, while the larger works that have been given to the public proclaim the scholarship and the integrity of our writers. We need not name the volumes of sermons, the biographical sketches, the ethical works, the contributions to Christian belles-lettres, or the more elaborate productions of the study, enforcing the claims of the Scriptures, or throwing light on their character and meaning, which have come from our authors. We point to their number and excellence with a satisfaction which we need not attempt to conceal.

Of the men who have gone from us it is difficult to speak without tears of grateful emotion. Worthy and noble have they been, each in his sphere, and with his peculiar gifts and graces of personal character, illustrating the law of the

spirit of life in Christ Jesus. Of the fearless but modest Bancroft, the first President of this Association, of the apostolic Worcester, the judicious Porter, the learned Harris, the venerable Ripley, the courteous and dignified Thayer, the amiable and diligent Abbot, of Kirkland, in whom benignity and wisdom found the happiest union, of Ware, the candid controversialist and venerated instructor, of Parker, the most faithful of pastors, of Greenwood, the cherished preacher and friend, of the younger Ware, the example to his brethren of devoted fidelity to every walk and opportunity of usefulness, of Channing, who wrote his own imperishable memorial in the service he rendered to freedom and religion, of Follen, whose excellence inspired admiration while it won our love, of Tuckerman, whose monument is the Ministry at Large, of the Whitmans, brothers in energy, and the Peabodys, brothers in holiness, of Wells and Withington, whose brief ministries will not soon be forgotten, and of others, not less honored or dear in remembrance, we cannot now speak as our hearts move us. To Lowell, the firm and able defender of a maligned cause, to Parker and Howe, expounders of the law of the land and servants of the law of God, to Haven, whose name is inwoven with the history of our Sunday schools, to Saltonstall, as true in heart as strong in mind, to Smith and Davis, in whom old age wore its fairest aspects, to Patterson and Stone, whose early excellence was ripe for heaven, to the learned and eloquent Story, who once presided over our institution, to the zealous and indefatigable Higginson, to Vaughan, whose life was spent for others, to Goodhue, of an unimpeachable integrity and unstinted liberality, and to how many more, — civilians, merchants, scholars, eminent men, and admirable women, — who have illustrated the char-

acter and placed beyond denial the efficacy of our faith, we can only allude in these few words. Mayhew, and Freeman, and Buckminster, and Parsons, and their contemporaries, who stood up for the truth and free inquiry in the early days of our religious history, we may not even notice in this review of a subsequent period. Followers all of the blessed Saviour, bright patterns of the Christian life! "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the " sins of distrust and sloth which do " so easily beset us, and let us run with patience," even the patience of hope, " the race that is set before us ; looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," where he will welcome his faithful servants, that they too may share in the joy which the Father hath given him.

ADDRESSES

AT THE

PUBLIC MEETING OF THE AMERICAN UNITARIAN
ASSOCIATION, MAY 28, 1850.

[The Executive Committee are indebted to most of the speakers for complying with the request that they would prepare their remarks for the press. In a single instance they have been obliged to avail themselves of a report already given in one of the religious journals.]

AFTER the reading of extracts from the Report was concluded, SAMUEL GREELE, Esq., of Boston, was called upon to address the audience on the subject of "the Association as an instrument of good for the last twenty-five years," and spoke as follows : —

Mr. President and Christian Friends, — Aware that brevity is fitting, if not necessary, on occasions like the present, where many are to speak as well as myself, I assure you, in advance, that though my remarks may be lean, they shall not be long. We have been reminded by the Secretary, that this is the Twenty-fifth Anniversary of the American Unitarian Association. A quarter of a century has elapsed since it was formed. We have survived the perils of infancy and of nonage, passed our majority, and fully arrived (speaking after the manner of human life) at manhood's best age. Manly efforts and deeds are justly expected from manly age. The existence of our society, brief as it is, is divided into three

distinct eras or epochs: the controversial, the philanthropic, and the spiritual.

Our society commenced its existence in conflict and toil. And here let me ask, What state or denomination, worthy of a place either in sacred or profane history, ever began to exist without conflict and toil? Do you think that our Pilgrim Fathers would have been hardier champions of liberty and the cross, if their venerable brows had been fanned by the gentle zephyrs of June, instead of being breathed upon by wintry tempests and storms? The most efficient sects in Christendom have likewise commenced existence amid contending foes. The oldest of us can recollect the time when Methodism was a term of obloquy and reproach. Wherever its missionaries went, they were met by sturdy opposition, as enemies of order and disturbers of the peace. But all these persecutions and conflicts have given hardihood to the Methodist character, and better fitted its ministers and its members to become efficient pioneers of the cross. We, too, in the early history of our society, had our full share of trials, conflicts, and toils. But, thank Heaven, I trust they have done our denomination much good. In those stormy days our meeting-houses were any thing but chapels of ease, and our pulpit-cushions were far from being downy pillows for a recumbent clergy to lean upon, while they drawled out drowsy sermons to sleepy hearers.

This was the controversial age of our denomination. The fruits of this period are some of the ablest defences of our common Christianity, as well as of our own peculiar views, which can be found in any denomination. They are worthy to be placed in the same alcove of our libraries that contains the writings of the *Fratres Poloni*, who were the earliest champions and defenders of the Unitarian faith. These polemical writings have, by their logic and arguments, obtained for us footing on the *terra firma* of our common Christendom, so that we are now no longer considered as interlopers and tenants at will; but our rights are recognized and respected as owners in fee simple of some portions of Christian territory and soil. I do not mean to claim for our society the

paternity and support of all these writers and their productions ; but this I do say, that while the authors of these works have been cheered and encouraged in their arduous labors by the officers of your society, these writings have been widely diffused by funds drawn from its treasury. A distinguished prelate in the Anglican Church, Archbishop Tillotson, many years ago highly extolled the Christian good temper displayed in the early propagators of the Unitarian faith, though he added, as a qualification of his commendation, that it was worthy of a better cause. I think any one conversant with their writings must allow that their successors are entitled to like commendation for their meek and charitable spirit, as well as for their sound arguments and cogent logic. Though the heat of religious controversy has somewhat abated, enough of its spirit remains to remind us that we are still members of the Church militant on earth, rather than members of the Church triumphant in heaven. Our position (except in the outposts of our denomination) is now one of armed neutrality, and not of aggressive hostility. The era of controversy was the prelude to the philanthropic age. Our position in Christendom being defined, those energies which were needed for existence and defence could now be appropriated to such philanthropic efforts as were demanded by the exigencies of the age. Our denomination has not shrunk from its responsibility in these respects. Our hospitals, our peace and temperance societies, will bear honorable testimony to our fidelity and zeal. While other sects have shared in our labors and struggles against the besetting sins and evils of the times, there is one institution which owes its paternity to us.

I now allude to the Ministry at Large, one of the most Christian and Apostolic instrumentalities of the age. Other sects, both at home and abroad, following in our wake, have now their ministries to the poor. Our society adopted this child of Unitarian origin, and became its foster parent, by contributing largely to its support. Under its influence and with its aid, Tuckerman and his colleagues entered the humble dwellings of the deserted and abandoned, as well as the tenements of the virtuous poor, and by the

logic of love compelled them to enter the Christian fold. If our denomination and society had done nothing more than this, they would have been well entitled to the Christian name for one of the best Christian enterprises of this or any age.

The third epoch in our society is the spiritual age. Would to Heaven that I could describe from actual life the realities of this wished-for age. Under a sense of short-comings and deficiencies, it is fitting that our words here should be modest and few. I will only say, that I trust the conference and prayer meetings, which have been adopted by us, are the harbingers of a brighter day. Under the influence of these meetings, it is to be hoped that many have been awakened to a sense of their sins, and have become more prayerful and spiritual in their lives.

In conclusion, let me bespeak your countenance and aid for this society, which was established by the labors and prayers of Channing, Ware, Tuckerman, Greenwood, and other professors of our faith, who are now in heaven. Cultivate this tree of their planting; breathe upon its branches the warm breath of your sympathy, confidence, and love; fertilize its roots with your gold, silver, and copper dust.

If you and our successors will only do this, whoever shall survive to witness its centennial anniversary will then find it putting forth fresh leaves and blossoms, and yielding fruit in its old age, alike to the glory of God and the good of man.

Rev. SAMUEL OSGOOD, of New York, was next invited to speak on "the progress of theological opinion and the religious sentiment among us during the period" under notice. His remarks were as follows:—

That the too flattering words in which you have introduced me may not be wholly belied, it is but fair to say that I have stepped in at the eleventh hour to take an abler man's place, and that I must needs speak of this important subject, the progress of theology and the religious sentiment during the period under review, in a very desultory manner.

Twenty-five years! An eventful period to us, indeed, both as individuals and as a denomination. We have had our ups and downs, our encouragements and discouragements, yet by Heaven's kind favor we stand here with abundant cause of gratitude, and not without hope review our course. Twenty-five years ago, those of us who, without any undue assumption of youth, may be styled middle-aged men, were schoolboys of ten or twelve, and beginning to think seriously of theological opinions. Some of us, I can well remember, were full of the Trinitarian controversy, and were hunting the Bible in search of texts to substantiate our views. Then came a period of still more anxious discussion, when we looked beyond the instructions of our teachers, beyond our catechisms and churches, into the very foundations of belief. The times questioned us hardly, and the facts of science and the phenomena of nature in its constant cycle of life and death started doubts. We took quite radical ground, and looked boldly into the face of the ministers, as if to ask them who they were and why they taught. We wished to know why we should respect the Church, and why accept the Scriptures. Thus we had our part in that movement which has been so significant in New England during the last quarter-century,—the investigation of the foundations of faith. We found helpers of all sorts. Some bade us believe because it was a sin to doubt; others rested the claims of Christianity solely upon critical and historical researches; others alighted the historical element, and insisted chiefly on the ethics of the Gospel and its appeal to a moral sentiment in man. They, however, who met our want most wisely taught us to recognize a religious faculty in our souls, to which God appeals both in his works and his word. Here we found great comfort, and were glad to be receivers of the spiritual philosophy so conspicuous in our time. But now a great point was to be decided in the minds of many. We believed in a spiritual faculty, a religious sentiment in man, a light within, that bore witness of God. Was this, however, enough? Some thought that it was enough, or that it needed only such aids as nature and philosophy could give. But some of us went farther. We were

not satisfied with the dreams of Socrates and the guesses of Cicero ; we were not willing to regard the Son of God as but a wise and good man, — a new name added to the list of the world's sages. The existence of a religious capacity within our souls moved us to believe that God must have provided for its guidance in some unequivocal manner, and to look with new respect upon the claims of revelation. Our transcendentalism led us to revelation as the transcendent fact, and we reposed in Christ as the Word of God to man. Of those who did not go so far, but who rested in a kind of natural spiritualism, I will not say aught in disparagement. Nay, when I think of their personal excellence and intellectual gifts, I am often tempted to be proud of them, — proud of those among us called most heretical, although they must pardon me for thinking that, like the winds which play truant from the spice-islands, they bear with them in their wandering not a little of the fragrance of the home they have left. Nor will we condemn those who went farther than we did, — the few who found rest or hoped to find it in the arms of Rome or England. We thought that we could trust in Christ without calling any man master.

Exploring the foundations of faith and the nature of the religious sentiment, we were led to views of Christianity more sacred than the old liberalism and more rational than the old orthodoxy. Following the yearnings of our own hearts, and not without aid from select minds in many quarters, we called Christ our Saviour as we had not done before. We could not call him the Supreme God, but through him and within him we found the Father and the way of life. Thus a more satisfying Christology grew up before us, — a doctrine of Christ, ethical and rational indeed, but more than this, devotional, evangelical. More heartily than in any arbitrary form we could seek the mercy-seat in the name of the Son, and join in the hymns of faith and love that have for ages breathed the piety and charity of the Church. Calvinism, — the whole system of scholastic and dogmatic Trinitarianism, — we liked as little as ever ; and in its overstrained formulas, it seemed to us to have the worst faults of the dry rationalism that we had re-

jected, and to rest rather upon a theory of man than upon a fact of God. As to Christ's nature, there was much in it that we did not presume to comprehend or define. What Divine manifestation can we define? — nay, who can fully define his own soul or his neighbour's? Who shall define by any exhaustive analysis the whole contents of that being in whom the Father dwelt as with none other? We believed that God was and is in Christ, and had peace and joy in believing.

The Scriptures became more luminous and refreshing. We did not find our regard for them dependent upon the turn of a comma or the erasure of a letter. We found the great principle of Unitarian Christians enough for us, confirmed as it is now by the testimony of scholars of every name, — that the Bible is the record of revelation, that the sacred treasure is in an earthen vessel, full of the marks of the times and persons through whom it came, yet none the less surely holding the waters of life.

As already hinted, the devotions of our churches breathed a new spirit. Our hymn-books — those compiled at the time of the rising opposition to the old orthodoxy — seemed negative and cold, — at best a transcript of the Hebrew psalms, — too often recognizing God only as the Lord of nature, and slighting his great and crowning manifestation in Jesus Christ, — slighting the precious promise of the Spirit, the gift of the Comforter. The change in the tone of our devotional poetry is matter of history, and the hymn-books now passing into use are full of Christ, full of the faith and hope that are in him, full of the communion with the Father opened by his life and death and resurrection.

Our church life in general has felt this renewing influence. Preaching, without in the least lowering its philosophical and ethical tone, has urged more earnestly the peculiar points of the Gospel, especially the mediation of Christ. In this we have found much sympathy with the best minds of the Old World and the New, and in men nominally orthodox we find our views of the one God, and of Christ, his Word, abundantly confirmed. We find solace in the thoughts of the best minds of Germany, especially of

the modern Evangelical school, — in Schleiermacher, *not* a pantheist, — in Ullman and others, eloquent and learned in defence of the faith, — in men not a few among the living writers of England, New and Old.

The young people of our parishes have shared in this movement, and ask a more positive ministry of religion than merely critical learning or acute moralizing can give. So far as I have known them, they desire that more should be made of church associations and ordinances. For myself, alike from temperament, conviction, and observation, I am a believer in church action ; — a Unitarian church-man I am willing to be called. With forms of spiritual despotism I have little affinity, but the Gospel in its freedom and charity calls for our union in him who is, under God, our Head, and we find each other's souls as we meet in Christ. New interest attaches to the font of baptism and the table of communion. Our youth, notwithstanding their frequent waywardness, desire to be Christians, and want more than a dogma, more than a theory, to satisfy them. The great thing with us now is to meet the want. The children have not the theological bias which was so prominent with their fathers, and which gave many of our congregations such a stamp of uniformity. They have all the elements that are to be found in Christendom, and can be ministered to only by a religion as broad, as catholic, as the Gospel itself. Here, for example, is a man who many years ago came to one of our societies to get rid of orthodoxy, hating the sound of theology. His son rises up with far different wants, asks to be instructed in the elements of positive Christianity, and by every means of knowledge and persuasion to be saved from constant temptation. Here is another man, interested in one or two reforms, whose eye brightens only when strong drink or war is denounced, and whose ear closes at the mention of faith and communion. But his daughter is wholly of different mould. She craves a religion specific in its devotional requirements, spiritual in its foundations, and asks to be led to Christ with a yearning like that which sent the devout Guyon to consult with Fenelon, or Theresa to sit at the feet of

Francis Borgia. We must meet these and like wants. We must have churches, not lecture-rooms; we must preach a gospel, not assert opinions or parade speculations. The new light of our age we will not disparage; but all science and all action shall be consecrated by faith. No worthy interest of humanity will we slight, but rather show our honor for humanity by our reverence for God, and serve man in serving Christ and his Church. All honor to the faithful pastors who are helping and have helped us in this work. Great thinkers and great truths we need and have had. But the great need is to make familiar truth living and practical. Honored be the name of him whose fame has made this pulpit illustrious, — honored for the works of his gifted pen, more honored for the work of his ministry, when he did a pastor's duty and led his people in the way of life!

JOHN G. PALFREY, LL. D., of Cambridge, was then requested to speak on "the character of those who have been worthy and prominent among us." We can give only a sketch of his remarks, taken from the *Christian Inquirer*.

Without a syllable of response to the unexpected and flattering terms by which he had been introduced, he would proceed at once to the subject on which he was to speak. At the occurrence of the twenty-fifth anniversary of the Association, it had been thought proper to look to him, as one of the few survivors of those in the ministry in this city at or before the time of its establishment, for a few references to the past. He came into the ministry about thirty-two years since. There were then here only ten Congregational churches. The year after his ordination the "*Christian Disciple*" passed from the charge of Dr. Noah Worcester, and was intrusted to a few associates, as the organ for the communication of their views on questions then agitating the minds of many. Three years had elapsed since the Unitarian controversy began. In 1819, the first Unitarian church in a Southern State, that in Baltimore, was established. This was

also the first out of New England, except those in Philadelphia, Northumberland (Pennsylvania), and Trenton (New Jersey). On the return of the council from the ordination of Mr. Sparks, at Baltimore, Dr. Channing, aided part of the day by the speaker, preached in a hall in the city of New York, and from this service sprang successively the two churches in that commercial metropolis, and the one in the neighbouring city of Brooklyn. At the period of which he now spoke, memory called up, as among the elders, Dr. Ripley of Concord; Dr. Prince of Salem, who rarely appeared at the annual meetings; Dr. Osgood of Medford, a moderate Calvinist, but a liberal-minded man; Dr. Bancroft of Worcester; Dr. Thayer of Lancaster; Dr. Allyne of Duxbury; Dr. Abbot of Beverly; Dr. Porter of Roxbury; Dr. Harris of Dorchester. Seemingly as old as these, because alike in youth, middle life, and age he wore his white locks,—the hoary head, which in his case was always in the way of righteousness,—he might allude to our venerable friend of Brookline, who has so recently departed. Dr. Freeman, of King's Chapel, did not strictly belong to us; yet he was most liberal and catholic. It has been said of him, that he was the first of the Unitarians in New England. All honor to him for the very many things for which honor is most richly his due. Yet *this* statement is not correct. Unitarianism here did not first spring up in the Episcopal Church. A forest of its roots already existed in the inclosure of Congregationalism. No! not in the inclosure; he would take that back,—but in the keep, the park, the unimpaled common of Congregationalism. Congregationalism has no *inclosure*. Then there were Dr. Parker of Portsmouth, New Hampshire; Mr. Foster of Charleston, South Carolina, known personally to few at the North; Bailey of Greenfield; Damon of Lunenburg; Abbott of Salem; his successor, Dr. Brazer; Dr. Greenwood, and Dr. Follen. These were his seniors, with the exception, perhaps, of the last. Of his juniors were the two Peabodys; the two Whitmans; and, younger yet, Wells of Kennebunk and Groton; Withington of Leominster. There were others who

sustained other relations to the public, such as Kirkland ; the two Wares ; Dr. Tuckerman ; Dr. Worcester, the apostle of peace. The speaker thus gathered together a cluster of saints ; and those who heard will never forget how, as he passed along the bright list, now by a single epithet, full of meaning, now by allusion to some holy and special service, and now by a brief description, he recalled each of the translated band, in his own peculiar beauty and individuality of genius, learning, eloquence, philanthropy, and Christian worthiness.

One more name, said Dr. P., might be uttered. But these walls were vocal with the voice of him, who from this pulpit preached to the circumference of the world. In Christian history where is there one who has done more to put Christianity as the central principle into all the doings of men, than Channing ? He omitted many names, — he had mentioned many, but he omitted many. The shadows came so numerous, that his vision grew dim. He looked around and felt like one

“ Who treads alone some banquet-hall deserted,” —

a banquet-hall for all that is noblest, purest, best in the soul. But no, *not deserted*. Others have come up to put on the helmet of salvation, and the breastplate of righteousness, — to take the shield of faith, and the sword of the spirit, — to be clothed with the whole armour of God, and carry forward the work. May God bless them ! May the God of the fathers be the God of the children ! May they join the new illumination of the present to the light of the past, and add glory to the cause of truth and peace, holiness, liberty, and love.

Rev. HENRY W. BELLOWS, of New York, in response to a call from the chair to notice “the contributions we have made to religious literature, and the influence we have exerted upon public opinion,” spoke as follows : —

Mr. President, — I shall need your praise and your indorsement, for I have come prematurely from the chamber of invalid-

ism to be present at this meeting, and I address you without fitting preparation. It does not add to my confidence to find myself standing on the same platform with him who has just spoken, at whose feet I long sat, if not a diligent, at least a docile and grateful pupil. I know not whether we should feel more exalted in viewing ourselves as the children of such fathers as he has described, or depressed under a sense of the obligations resting on the sons of such sires. Nay, we may well feel solicitous lest their places should never be filled in the ministry, when those like himself, most competent to succeed them, leave the pulpit they have adorned for posts which they equally honor, but which rob our profession of their support !

I shall not, Sir, follow the suggestion of the subject named in your order of topics so closely as to review the works which have proceeded from the Unitarian body during the last twenty-five years. That is unnecessary. In drawing the portraits of the men who have gone from us, with the pencil of Stuart, your last speaker, Sir, has made their works rise with their names, and we have felt that the men and their writings have passed at once under our review. I must content myself with a few very general remarks upon the literature of liberal Christianity in its connection with the position and prospects of our denomination and the situation of the ministry.

And the first difficulty, in speaking of the literature of liberal Christianity, is found in naming any popular literature of our time which does not belong to that school. The chief obstacle to the denominational progress of Unitarianism is the spread of those liberal sentiments to which it owed its own birth, but which have advanced more rapidly than it could. As a body, we are but one among many effects of the general emancipation of the human mind from bondage, — and the love of intellectual and moral liberty is now ministered to so effectually by other and more general means, that free inquirers and liberal thinkers in religion are not driven to our churches and pulpits for the relief of their consciences or the supply of their wants. It is surprising to notice

how the control of the most influential reviews and newspapers has passed into the hands of liberal thinkers in religion. It would be easy to specify them, and illustrate the statement that the most potent instruments in the formation of public opinion in this country are under the inspiration of the liberal school. But it would be an invidious and impolitic office to hold them up to the suspicion and assault of alarmed religionists. Nor, indeed, is it at all probable that those who communicate the spirit to the periodical literature of the day are themselves aware of their actual position. All earnest minds in our day possessing popular power are under the influence of a spirit far greater and wiser than their own, — borne on a tide which is directed by a mightier hand than theirs, — and the liberality of the current thought of the world is an evidence that God is opening the understanding of the race. While we were greatly in advance of the times, our denominational office seemed a vastly important one, and we dreamed of a rapid and an increasing spread as a sect. But our cause has prospered too much for our prosperity as a denomination. We have lost importance in the triumph of our own principles. True, our efforts have not been without a specific and great effect; nor will they cease to be necessary and influential. Our specific contribution to the liberalizing of public sentiment in general has been large, — it will remain of consequence in the future. We shall continue to form an important department in the Christian Church, and must always have a high and sacred office; but as the sole representatives of free thought in religion, the only refuge of thinking minds, the chief bulwark of religious liberty, — the time has gone by when we could claim any such office. And it is alike an honor to our cause and a proof of the arduousness of our future labors, that it is so.

The spread of a liberal literature has not only diminished the exclusive importance of our denomination, but it has affected the authority of the pulpit in general, and changed somewhat the ground of the preacher's office; and no other body is so sensitive to this change as our own. The clergy are not the only thinkers in

religion now-a-days. Christianity is not shut up in the church. Instruction is not doled out solely from the pulpit. The world has become a reading world. It has grown out of the control of any one class, clerical or otherwise. It is manifest that the clergy are losing official importance. The profession steadily diminishes in attractiveness. Dr. Wayland has shown us that we cannot cheapen theological education enough to make it popular; that we cannot give it away; nay, that such a bribe as a thousand dollars — nay, sixteen hundred dollars, — said to be the actual sum received in privileges over and above his private expenditures by every graduate of the Theological School at Cambridge — is not sufficient to win our young men of promise into ministerial studies. The Report, too, has spoken of the great difficulty of obtaining ministers for the West. It is not our difficulty alone, — all sects are experiencing it. It is manifest that the heart of the world is not just now in our calling. We are depressed, suspected; our usefulness and importance questioned. Well, Sir, let it be so! I would not lure one single man into the sacred profession. Let it fall away! Let it lose caste and influence! Let the world diminish its importance as much as it can! It wants no petting, asks no forbearance. It has received far more harm than profit by such tenderness. No! Let the profession come into fair issue with the world. If the clerical office can be dispensed with, — if it is not important, — if it cannot vindicate its place in society, — let it perish! If the world can do without it, any better than it can do without the world, it ought to decay. But I have no fears of any such result. It is my firm conviction, that the great office of stated instruction in religion is founded in the nature of man and in the providence of God. But this is not true of many of the circumstances that have characterized the ministerial profession. And it is the decay of these, and not of the office, which is now showing itself. The world, the Gospel, can neither of them bear in this day the notion of two codes of morality, two sets of manners, for the laity and the clergy. The ministry will derive less and less support from prescription, from sanctimonious-

ness of looks, and peculiarities of costume, and asceticism of behaviour. But it will have more and more authority and influence, as the real nature and difficulty of the Christian life, the real height and depth of a true piety, are better understood. The application of the simplest principles of Christianity to the actual business and duties of men in this age demands a courage, simplicity, and faith, which will thoroughly vindicate the importance of those who display them. We have not fallen upon smooth times ; the ministry is not henceforth to preach in chapels of ease. It is a part of the popular philosophy, I know, that the future is only bright. Many seem to think we have at length got the world from its old jolting road on to a railway, and that it is now necessarily to go forward with ever-accelerating speed and security to a destination of unspeakable blessedness. But I cannot join with these prophets of smooth things. There are enough elements of anxiety and difficulty in the prospect. The awful problem of Socialism, so terrible a question in France, is sure to present itself sooner or later for our solution. Nay, it has already found a voice on this side of the water. And the coming generation will have to meet it. The heavy cloud of domestic slavery hangs portentously in our horizon, with very little light in its folds, — and we shall have to meet that. With such questions added to the constant sum of difficulty, the moral and religious teachers in this country never more needed to be brave and practical and business-like men, who feel that their calling rests upon the broad basis of utility and reality, and who are ready to vindicate their own importance by the common principles of social valuation.

But, Sir, I must not continue this unpremeditated strain. I see you looking at your watch, and am reminded of the narrow limits of our time. I conclude with hoping that, so far as our own body is responsible, the liberal literature and free thought of the age may be controlled and directed by the spirit of the Gospel, administered by earnest and faithful men.

Rev. RUSSELL LANT CARPENTER, of England, being next introduced to the audience, spoke on "Unitarianism abroad for the last twenty-five years," in substance as follows : —

Sir, — The black cloud to which the last speaker has alluded has saddened us, even on the other side of the Atlantic. When we contrasted that freedom and prosperity, which might naturally excite your pride, with that baneful and humiliating institution, we were reminded of the providence of God, who permitted the Apostle a thorn in the flesh, a messenger of Satan, to buffet him, lest he should be exalted above measure. To many of my brethren, that cloud seemed to shed so much of its darkness even here, that they feared to come among you ; but whilst not insensible of the evil, it has been my privilege to behold the rainbow of promise, and to know that there was light which would dissipate the gloom. My father's love for America made me well acquainted with many who are honored here. When I heard this evening the names of the sainted dead, I recognized several as familiar household words among us. When I looked on him who uttered them, and on you, Sir, and on others here, I remembered that I had seen you first under our own roof. Nor are we strangers to you. I have visited many of your societies in the Slave States and in the Free, and have found there the products of my father's mind. The great principles which we hold in common on each side the ocean are mitigating the evils in the world, and preparing for their gradual extinction. I have visited the churches which were first established on a Unitarian basis, and have been reminded that our opinions were first promulgated here by Englishmen.

We have been told that the British and Foreign Unitarian Association dates back, as this does, a quarter of a century ; but in Exeter, eight years ago, I attended the fiftieth anniversary of the Western Unitarian Society. Sir, in the founders of that society a courage was required which we are not called on to display. Before the year 1813, any persons convicted of Unitarianism were disabled from enjoying any office ; and, after the second conviction,

were outlawed, and liable to three years' imprisonment. But when the law of man and the law of God seemed at variance, our fathers hesitated not which to obey. It was, indeed, the boast of our jurists, that Christianity was part and parcel of the law of England; and it was in the Toleration Act of the champion of freedom, William III., that these persecuting clauses were enacted. But the Unitarians held not such a notion either of toleration or of Christianity. The part must be less than the whole. The Christianity which is part of the law of a land must be subordinate to that law. Their aim was to make the law of England part and parcel of Christianity; and till it should be so, they fearlessly, though lawlessly, held by Christianity. In 1813, a Unitarian could obey the law and his conscience at the same time.

Perhaps there was never more zeal manifested among the English Unitarians than about 1825, when this Association was first established. Their doctrines were advocated, not only by converts from orthodoxy, such as were their earlier champions, but by men whose religion had been nurtured under Unitarian influences. As allusion has been made to my father, I may say that he was one of the first English Unitarian writers, who was not only a Unitarian, but the son of a Unitarian. The meeting-house in Kidderminster, in which he worshipped as a child, and where my friend, Mr. Mountford, worshipped after him, was one of the earliest which was erected for the maintenance of liberal opinions. He may, therefore, be taken as an example of what Unitarianism can do for man's heart and soul, whilst he was free from that asperity against which a convert finds it needful to strive. 'It was just about a quarter of a century ago that he officiated at the opening of the York Street Chapel, — the first for the promulgation of Unitarianism in the West End of London. Since that time our history has been an eventful one. In 1828, the Test and Corporation Acts, by which the Dissenters were excluded from most civil offices, were repealed; but, as if there must be always persecution somewhere, no sooner were Dissenters freed from these grievances, than they began to persecute each other. The Uni-

Unitarians were descendants of a body which always possessed political influence. We have never been without some member of the aristocracy, and have had more of our number in the House of Commons than all the other Dissenters put together. Other sects have used both their hands to build up their church ; — we have kept one hand free to improve the world. The result might be anticipated. Our sect is small, — our worldly influence comparatively great. As long as there was a heavy pressure on Dissenters, the Orthodox denominations were glad of the talent and energy which they found among us. When that pressure was removed, there were some who thought that they might safely cast us off and injure us. The law, which was so bad that it had been a dead letter long before it had been swept away, was virtually revived by the professors of freedom. They obtained the decision of the lawyers, that, since no one can legally do an illegal act, no one could make a Unitarian endowment before 1813 ; and that no endowment made before that date could be administered by Unitarians. Declaimers for tolerance wrested from us Lady Hewley's fund, worth about £3,000 a year, — though the trustees, with a liberality characteristic of our body, had distributed two thirds of it among the Orthodox. They quarrelled among themselves, however, as regards the division of the spoil. They were proceeding to attack our other property, when government, who saw more evil than these religionists did in angry and ceaseless litigation, introduced and carried, about five years ago, the Dissenters' Chapels Bill, by which Unitarian endowments previous to 1813 were legalized, and by which that period of twenty-five years which we are now celebrating was made of importance ; for it was enacted that, in case the trust-deed should specify no doctrine, the undisputed profession of any doctrine for the space of twenty-five years should be sufficient security from attack. This Act marks an epoch in our denominational history. It enables us to live in peace with our fellow-Dissenters. It has removed one cause for despondency, and improvements have been made in the old edifices, and new and handsome structures have been raised on old foundations,

now that we know that they will not become the spoil of the aggressor. It gave publicity, through the discussions in Parliament, to the great principles which are the basis of our societies ; and it recalled our own attention to those principles. We were reminded that most of our places of worship were not erected for the promulgation of Unitarianism, but, in connection with the nurture of the spiritual life, for the maintenance of the great right of private judgment, which, when freely exercised, so frequently results in Unitarianism. Unitarian opinions, during the last two centuries, had visited different denominations ; but they found no home. At one time they prevailed far more in the Church of England than among the Presbyterians, but they could not live where creeds forbade their truthful utterance. They found a fit abiding-place among our English Presbyterian ancestors, who had learnt, in persecution, to hold the duty of free inquiry and the sufficiency of Scripture.

If you ask me, Sir, as to the present condition of our body, I own that I do not consider that question of the first importance. Our body may or may not have flourished more than it does now, but those fundamental principles for which alone it is worth while for our body to live have never been more widely diffused than at present. In numbers, the avowed Unitarians are few, but they are influential. Our army, like Gideon's, is small, but it may prevail, for it is composed of "picked men." Half a dozen men of independent minds are stronger than a thousand of no minds at all. Do I mean that men of other sects have no minds ? Far from me be such an imputation ! But many seem to have no mind in religious matters. They take Calvin's mind, or Wesley's mind, and give up their own.

Sir, this land is sacred, to a Unitarian. It contains the dust of two men who have done more than any others in these days to diffuse and illustrate our opinions. I have visited the spot where Channing died : I have also made a pilgrimage to the last resting-place of Priestley. You have been told that the notice here taken of our doctrinal writings in England first enlisted the pen of Dr. Channing. Differ as some may from the old English Unitarians, with

their Necessitarianism and Materialism, you are still the better for their light. The Argand lamp may be ignited by the dimmer flame, and Priestley would rejoice if a brand from his fire should have helped to kindle the purer, brighter lustre of a Channing.

When I think of that patriot, so tenderly attached to his own land, compelled, on account of his opinions, to fly in his old age to this distant region, I am reminded that *Unitarian* is a word endeared by its conflicts with obloquy, reproach, and persecution. Let us give a negative description of our position, and say that we are Protestants, Dissenters, Non-subscribers, Non-conformists. We English are said to love a good, downright, manly No! But the more we think of it, the more we may value the positive appellation, — Unitarian. We are Unitarians as regards men. We would not blend them in a common mass, but treat them as individuals. In one important sense each man must stand alone, — bear his own burden, work out his own salvation. We are Unitarians as regards Christ. We talk not of his two natures. It is not God-man who came to save us; but “there is one mediator between God and man, the man Christ Jesus.” We are Unitarians as regards God. Like the Jews, we say that He is One, with a unity to which there is no comparison. He alone exists unmodified by other beings or external influences. But how can a creature speak of a unity undefinable, incomprehensible! We are Unitarians as regards the union of these beings with each other. The units are to be united in a free harmony. The perfection of each separate being is to make the concord more complete. Each man is *one*. All men are to be *at one*. Christ is one; but we are all to be one with Christ. God is one; but those who love dwell in God, and God in them. Hear the prayer of Jesus for all his disciples; — “that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that they may be *made perfect in one*.”

REV. EDWARD E. HALE, of Worcester, was, in conclu-

sion, desired to speak on "the present as a starting-point for the future in regard to religious thought and action."

Mr. Hale said, that, at that hour of the evening, it would, perhaps, be wisest to let the future speak for itself. But if he were to go on, it must be understood to be precisely because he had no history. He and his friends, for whom he was called to speak, listened, with a feeling which their elder brethren could hardly understand, to the tale of the last thirty years, precisely because they were not actors in that history.

As we listen, Sir, to that tale of what, in contrast to what our English brethren have to tell us of, I must call our somewhat gentle persecutions, our tender martyrdoms, our crowns of rosy thorns, if thorns they were at all, — we listen as you remember to have listened to the tales of men older themselves, who repeated to you in your younger lives their personal experiences in the old political trials of the Revolution, — in the times which really tried men's souls. We listen, I mean, as to a piece of past history, which, except upon the record, is done with. We came to our work as to something established, permanent, and fixed. We found it a reality before us. The harvest-field stretched out plain to our eyes, and our sickles were sharpened to our hands; so that now, as we look back upon our little efforts, we look back with no martyr in our number of whom to boast. We cannot pretend that in that labor we have any cross to bear, as in the way which has been described, — the way of these the honored fathers of our faith. We have attempted to follow them, *haud passibus æquis*, with our younger zeal.

And what is this definite position which we find offered to the Liberal Christianity of to-day, as the harvest-field of its garnering? Why, it seems so distinctly laid out by Providence that a child could not misunderstand. We find ourselves standing in a *present* of the greatest activity. Because of the greatest activity it is an age of the greatest aspiration. That is to say, this day is in all its material development, in all its intellectual resources, the most

amazing, the most extraordinary, that God's eye has ever looked upon. We have regarded this fact as an intimation, clear to every heart, that such machinery of action needed a greater measure of *life* beneath it than God's will had ever demanded. And we believe that God supplies the tools for his laborers. We hold that God has given us this press which has been spoken of, this literature which we hear extolled, and this pulpit of to-day, as influences sufficient, as influences intended, to save this active world, this intellectual world, by giving it just this element which its activity requires, — giving it "life more abundantly." The tools of the world's action are such as they never were before. The poetry of David receives its literal accomplishment to-day. The omnipresence of God in the world is illustrated even to the eye, by one of his most amazing agencies of to-day. In the new means by which he permits man to communicate with man, and announces his providential purposes and dealings in an instant from city to city, destroying time, annihilating space, he gives us in material symbol an exhibition of that providence in which, though there be no speech, yet his voice is heard. "His line is" literally "gone out into all time," and in an instant "his word to the end of the world." The word spoken at the centre of this empire to-day will to-night penetrate into its most distant corners. And is there a child weak enough to suppose that this *larger* world could be satisfied with the same measure of faith and life which satisfied the *little* world of two or three centuries ago? We must answer, *no such thing*: and we hold it to be a special duty of ours, to seek to use the new machinery in giving the measure of the Divine life to every man.

And what is this process of enlarging the life of the time? It is no longer — that is its peculiarity — to address itself, as of old, to masses of men. The new activity of the world calls out a million of actors and workers, where a century ago there was only one. And, if again I may speak for a host of my contemporaries, — different all of us from each other in opinion and in system, and yet I trust one in the unity of the spirit, — we suppose that the enlivening of this generation is to go on, *man by man*, different influ-

ences coming upon each separate man. Nor do we dread the immense duty involved in such action. We can see, that, in such a world as I have described, the effect which arouses one man's life may be greater than any of the greatest triumphs of the early days. The influences which were brought to bear upon the life of Wordsworth, — that Bible of his which has been described to us, — or the Christian influence which acts in a life like Lamartine's, — why should I not speak of Charles Dickens, too, that preacher to the antipodes! — a Christian influence acting on any one such man as they, in this day of wider worth, is greater much in its effects, as far as human eye can see, than any one of those efforts of old time, when, among the savages of Britain, St. Austin converted a nation in a day.

Nor have we any fear that, in the variety of operations thus acting upon separate lives, there will be any breach or schism in the great Christian commonwealth of God. We believe in diversities of operations, because we have faith in the power of that same spirit. Through the new agencies of the time, the different members, the different limbs, of Christ's body will and must grow together, — assimilate, not in forms, but in life, and the whole living body grow each day larger and stronger.

And now, in this enlivening duty of the time, we feel that we of the liberal communions have especial advantages and glorious responsibilities. We look with all regard, with all respect, yes, with reverence, upon those men who in our time are quite satisfied with the measure of life given them by the old interpretation of God's word, — the old formulas of faith. Let them stand still, so long as that discipline suffices them, in their well-disciplined and valiant array, compact as ever, and in the old form and order. But we believe that God, in enlarging the size of his world, meant to enlarge the amount of instruction to be gained from his Son and his word. We seek that enlarged instruction. And we do not fear, we do not care, when they tell us that we are only a straggling, raw, undisciplined militia. We thank God that we are. They tell us that we have no leaders to show us the way to Jesus. We

thank God that we have not. We are willing to stand on our open mountain ridges, seeking God's truth for ourselves, though sometimes the air be cold; though sometimes the path be broken. Yet, if we need encouragement, we find it when we look back into the valley, where the sun strikes down hot upon the host, and see the close-knit army of our friends, waiting till the pioneers have opened their farther way for them. Elbow to elbow, line behind line, we see them arrayed there closely in their well-trained battalions : and though, in his moments of earthly ambition, one might be glad to be a leader of such a gallant host, who of us all would willingly be one of those middle men, who cannot stop without being trampled down from behind, — who cannot move forward without the permission of those before ? And when they warn us of the dangers of isolation, we have only, amid the cool night-air of our mountain-watches, to look round upon the watchfires of our immense brotherhood of pioneers, flashing up there, and there, and there, on every hill-top within our horizon, — we have only to remember that one spirit lights them all, and to rejoice in that unity of the spirit, which is our only bond of peace. Nor need we be ashamed of the duty which Providence gives us, — that we may, as we stand here, welcome those gallant fellows who stray up to us, dissatisfied with the ensigne, with the enlisting cries, of the close-trained bands below, crying out with tears that they have been to them, and have not been satisfied ; that they asked for bread, and were given opinion ; that they seek not the way only, not even the truth only, but are praying for more abundant *life*.

ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

In the year one thousand eight hundred and forty-seven.

An Act to incorporate the American Unitarian Association.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:—Section 1. Charles Briggs, Samuel K. Lothrop, Henry P. Fairbanks, their associates and successors, are hereby made a corporation, by the name of the American Unitarian Association, with all the powers and privileges, and subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes; and said corporation may hold real and personal estate to the value of fifty thousand dollars, to be devoted exclusively to the promotion of the interests of moral and religious instruction. Section 2. All donations, devises, and bequests of real and personal estate, which may heretofore have been made to the American Unitarian Association, or to the Executive Committee thereof, shall be and enure to the use and benefit of the corporation hereby created, to be appropriated, however, to the purposes designated in any such donation, devise, or bequest. Section 3. This Act shall take effect from and after its passage.

House of Representatives, March 3d, 1847. Passed to be enacted.

EBEN. BRADBURY, *Speaker.*

In Senate, March 4, 1847. Passed to be enacted.

W. B. CALHOUN, *President.*

March 4th, 1847. Approved.

GEO. N. BRIGGS.

Secretary's Office, March 5, 1847.

I certify the foregoing to be a true copy of the original Act.

JOHN G. PALFREY,

Secretary of the Commonwealth.

BY-LAWS.

ARTICLE 1. The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure

Christianity throughout our country ; and all Unitarian Christians in the United States shall be invited to unite and coöperate with it for that purpose.

ART. 2. An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life.

ART. 3. The officers shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and five Directors, two of whom, at least, shall be laymen. These officers shall be chosen by ballot, at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

ART. 4. These officers shall constitute an Executive Committee, who shall meet at least once in each month, and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number between any two annual meetings, and to call special meetings of the corporation whenever they shall deem it necessary or expedient.

ART. 5. It shall be the duty of the Secretary to keep a full record of the meetings of the corporation, and of the Executive Committee ; to conduct the correspondence of the Association, and keep an accurately arranged file of the same ; and in general to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence ; and his salary shall be determined by vote of the corporation at the annual meeting.

ART. 6. The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at nine o'clock, A.M., at such place in the city of Boston as the Executive Committee may appoint, of which due notice shall be given by advertisement in two or more newspapers published in Boston, at least ten days previous.

ART. 7. Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

1897

CLERGYMEN MEMBERS FOR LIFE.

The following clergymen have been made members for life of the Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbot, Abiel, D. D.	Burton, Warren
Adams, Edwin G.	Bush, S. W.
Alden, Seth	Chandler, Seth
Alger, Horatio	* Channing, William E., D. D.
Alger, William R.	Clark, Amos
Allen, Joseph, D. D.	Clarke, Samuel
Allen, Joseph H.	Cole, Jonathan
Allen, T. Prentiss	* Colman, Henry
* Andrews, William	Coolidge, James I. T.
Arnold, Augustus C. L.	Cordner, John
Babbidge, Charles	Crafts, Eliphalet P.
* Bancroft, Aaron, D. D.	Crosby, Jaazaniah
Barrett, Samuel, D. D.	Cunningham, Francis
Barry, William	Cutler, Curtis
* Bartlett, John	* Damon, David, D. D.
* Bascom, Ezekiel L.	Davis, Hasbrouck
Bates, Reuben	Dewey, Orville, D. D.
Bellows, Henry W.	Doggett, Theophilus P.
Bigelow, Andrew, D. D.	* Edes, Edward H.
Billings, Liberty	Edes, Henry, D. D.
* Brazer, John, D. D.	Edes, Henry F.
Briggs, Charles	Ellis, George E.
Brigham, Charles H.	Emmons, Henry
Brooks, Charles	Everett, Oliver C.
Brooks, Charles T.	Farley, Frederic A.
Brown, Addison	Field, Joseph, D. D.
Brown, J. F.	* Flint, Jacob
Buckingham, Edgar	Flint, James, D. D.
Buckingham, J. A.	Fosdick, David
Burnap, George W.	Fox, Thomas B.

* Dead.

Frost, Barzillai	Lunt, William P.
Frothingham, William	May, Samuel, Jr.
Furness, William H., D. D.	Merrick, John M.
Fuller, Arthur B.	Miles, Henry A.
Gage, Nathaniel	Moore, Josiah
Gannett, Ezra S., D. D.	Morse, William
Gannett, Thomas B.	Motte, Mellish I.
Gray, Frederic T.	Muzzey, Artemas B.
Greene, William B.	Newell, William
* Greenwood, F. W. P., D. D.	Nichols, Ichabod, D. D.
Hale, Edward E.	Nightingale, Crawford
Hall, Edward B., D. D.	Noyes, George R., D. D.
Hall, Nathaniel	Nute, Ephraim
Hamilton, Luther	Osgood, Joseph
Harrington, Joseph	Osgood, Peter
Hedge, Frederic H.	Osgood, Samuel
Hill, Alonzo	Palfrey, Cazneau
Hill, Thomas	Palfrey, John G., D. D.
Holland, Frederic W.	* Parker, Nathan, D. D.
Hosmer, George W.	Parker, Theodore
* Howe, Moses	Parkman, Francis, D. D.
Huntington, Frederic D.	Parkman, John
Huntoon, Benjamin	* Peabody, Oliver W. B.
Ingersoll, George G., D. D.	* Peabody, William B. O., D. D.
Johnson, Rufus A.	Peabody, Ephraim, D. D.
Judd, Sylvester	* Phipps, Harrison G. O.
Kendall, James, D. D.	Phipps, J. H.
Knapp, Frederic N.	Pierpont, John
Lambert, Henry	Pike, Richard
Lamson, Alvan, D. D.	Putnam, George, D. D.
Lathrop, Thomas S.	Reynolds, Grindall
Leonard, Levi W., D. D.	Richardson, James, Jr.
Lincoln, Calvin	Richardson, Joseph
* Little, Robert	* Ripley, Ezra, D. D.
Livermore, Abiel A.	Ripley, George
Livermore, Leonard J.	* Ripley, Samuel
Loring, Bailey	Robbins, Chandler
Lothrop, Samuel K.	Robbins, Samuel D.

Robinson, Charles
 * Rogers, Timothy F.
 Sanger, Ralph
 Sargent, John T.
 Sears, Edmund H.
 Sewall, Charles C.
 Sewall, Edmund Q.
 Shackford, Charles C.
 Simmons, George F.
 Smith, Amos
 Smith, Joseph C.
 Stearns, Oliver
 Stebbins, Rufus P.
 Stetson, Caleb
 Stevens, Daniel W.
 Stone, Edwin M.
 * Storer, John P. B.
 Sullivan, Thomas R.
 Sweet, John D.
 * Swett, William G.
 Thayer, Christopher T.
 * Thayer, Nathaniel, D. D.
 * Thomas, Moses G.
 Thompson, James, D. D.

Thompson, James W., D. D.
 Waite, Josiah K.
 Walker, James, D. D.
 * Ware, Henry, Jr., D. D.
 Ware, William
 Waterston, R. C.
 Weiss, John
 Wellington, Charles
 * Wells, George W.
 Wheeler, A. D.
 White, John
 White, William H.
 * Whitman, Bernard
 * Whitman, Jason
 Whitman, Nathaniel
 Whitney, Frederic A.
 Whitwell, William A.
 Williams, George A.
 Willis, Martin W.
 Willson, Edmund B.
 * Withington, Hiram
 Woodbury, Asa
 Young, Alexander, D. D.
 Young, Joshua

OTHER MEMBERS FOR LIFE.

Abbot, Ezra
 Abbot, Harris
 Abbot, Samuel
 Abbott, Miss Abigail
 Adams, Benjamin T.
 Adams, James, Jr.
 Adams, Philip
 Adams, Zabdiel B.

Alger, Cyrus
 Alger, Francis
 Allen, G. M.
 Ames, David W.
 Ames, Mrs. David
 Ames, Seth
 Andrews, Ebenezer T.
 Andrews, W. T.

Anthony, Edward
Appleton, Charles T.
Appleton, Francis
Appleton, J. R.
Appleton, Nathan
Appleton, Samuel
Aspinwall, Samuel
Atherton, Charles H.
Baker, Henry F.
Ball, S. S.
Bancroft, Mrs. B. D.
Bangs, Isaiah
Bangs, G. P.
Barker, Joseph A.
Barnes, D. W.
Barnes, S. H.
Barnes, Miss Harriet
Barrett, Nathaniel A.
Bigelow, Alanson
Bigelow, John
* Bird, John H.
Bixby, Miss Keziah
Black, John
* Blake, Mrs. Sarah
Blanchard, Hezekiah
Blanchard, Joshua P.
Bliss, Theodore
* Bond, George
Bond, George W.
Boutelle, Mrs. D. W.
* Bowditch, Nathaniel
Bowen, Tully D.
Bowles, Samuel
Boyd, Francis
Brackett, Samuel E.
Bradford, C. T.
* Bradlee, Joseph P.
Brewster, Oliver

Brewster, William
* Brooks, Peter C.
Brown, Mrs. Amy T.
Burgess, Mrs. A. E. P.
Carew, Joseph
Cartwright, Charles W.
Channing, Mrs. W. E.
Chapin, Harvey
Chapman, Edmund A.
Chapman, Mrs. Jonathan
Chapman, Mrs. Margaret
Child, Mrs. John
* Child, Richards
Child, Mrs. Richards
Clapp, Miss Catharine
* Clapp, Joshua
Clapp, Mrs. Mary
Clarke, Mrs. Sarah
Cobb, Elijah
Coffin, George W.
Colton, George
Cooke, Mrs. Mary F.
* Coolidge, Joseph
* Cotton, John
Cotton, Joseph, Jr.
Crocker, George A.
Crocker, James H.
Crosby, William
Cushing, T. P.
Cushman, Henry W.
Dale, Samuel H.
Dana, Dexter
Danforth, Isaac
Dascomb, Thomas R.
Davis, Charles S.
Davis, James
Davis, James, Jr.
Davis, Joseph

Davis, J. Amory
Davis, Mrs. M. M.
Denny, Daniel
Dix, Miss D.
Dorr, John
* Dorr, Samuel
Draper, James
Dwight, George
Dwight, Mrs. George
Dwight, Jonathan
Dwight, Mrs. Mary
Dwight, William
Eager, William
Edwards, Elisha
* Ellis, David
Ellis, Jonathan, Jr.
Emerson, George B.
Emmons, John L.
Everett, Miss Eliza G.
* Everett, Moses
* Everett, Otis
Fairbanks, Henry P.
Fairbanks, Stephen
Farley, Mrs. Frederic A.
Fearing, Albert
Fisher, Joshua
* Fitch, Jeremiah
Foot, Homer
Foot, Mrs. Homer
Foster, Charles A.
Foster, Charles W.
Fowle, C. S.
Fowler, James
Francis, Ebenezer
Frost, George
Gardner, John
Gardner, John L.
Gassett, Henry

Gilbert, B. R.
Gould, Benjamin A.
Gould, Mrs. Elizabeth
Gould, Lewis
Grant, Moses
* Gray, Harrison
Gray, John C.
Greele, Samuel
* Green, Ezra
Greene, Sarah
* Hall, Mrs. Edward B.
Hall, Jacob
Hall, Sarah B.
Hallett, George W.
Hammond, Daniel
* Hammond, Samuel
Hawes, Prince
Heath, Charles
* Hedge, Barnabas
Hendee, Charles J.
Hewes, Abraham, Jr.
Hewett, H. N.
Hickling, Charles
Hoar, Samuel
Hodges, George
Holbrook, Ann B.
Holland, Mrs. F. W.
Holmes, Benjamin
* Howard, Abraham
Howard, Charles
Howard, John
Howe, Gilbert H.
Howe, John
Howe, Zadock
Hull, Henry
Hunt, Nathaniel P.
Inches, Henderson
Inches, Miss

Jackson, Charles
Jackson, Francis
Jarvis, Mrs. Leonard
Jernegan, Mrs. Mary
Johnson, James
Johnson, Mrs. J.
* Johnson, Milton
Jones, Miss Charlotte
Jones, Mrs. J. C.
Judd, Mrs. Sylvester
Kendall, Henry L.
King, Daniel P.
* King, Gedney
King, Samuel B.
Knight, William H.
Knight, Mrs. W. H.
Kuhn, George H.
Lamson, Benjamin
Lamson, Mrs. F. T.
Lamson, John
Lane, George
Lawrence, Abbott
Lawrence, Amos
* Lawrence, Luther
* Lawrence, William
Lewis, S. S.
Lewis, Mrs. S. S.
Lincoln, M. S.
Lincoln, Oliver
Little, J. L.
Livermore, Mrs. E. D.
Livermore, George
Livermore, Isaac
Lombard, Ammi C.
Lombard, William
Lord, George
Lord, Ivory
Lord, Mrs. Sarah C.

Loring, Benjamin
* Loring, J.
* Loring, William I.
Low, A. A.
Low, Francis
Low, John J.
Low, Mrs. Rachel
Lowell, John A.
Manley, Mrs. Abigail
Manley, John R.
Manley, Miss Mary
Manning, Mrs. Elizabeth
Manning, F. C.
* Marsh, Ephraim
Mason, Earl P.
* May, Joseph
May, Samuel
Mellen, Michael
* Metcalf, E. W.
Merrill, George
Miles, Mrs. Henry A.
Morgan, Charles W.
Morton, Ichabod
* Munson, Israel
Newell, J. B.
Newman, Henry
Newman, Miss Margaret
Newman, Miss Mary
* Nichols, Charles C.
Nichols, Miss C. K.
Olmsted, Charles H.
Orne, William W.
Osborn, Kendall
Osgood, Isaac
* Otis, Harrison G.
Owen, John
Parker, Daniel P.
* Parkman, George

* Parkman, Mrs. Sarah
* Parsons, Thomas
* Parsons, William
Paine, Daniel
* Peabody, Joseph
* Peabody, Mrs. W. B. O.
* Peele, Willard
Perkins, Francis
Perkins, Thomas H.
Pettes, Henry
Phelps, Mrs. Abel
* Phillips, Mrs. John
Phillips, Jonathan
Phillips, Stephen C.
* Pickman, Dudley L.
* Pickman, Benjamin T.
Pierce, John B.
Pierce, S.
Piper, Solomon
Pray, Lewis G.
Preble, William P.
Prentiss, John
Prescott, Oliver
* Prescott, William
Putnam, Mrs. George
Putnam, Philemon
Quincy, Josiah
Quincy, Josiah, Jr.
Rantoul, Robert
Read, James
Rhoades, Stephen
Rhodes, James T.
Rice, Henry
Richardson, James B.
Roberts, Amos M.
Rogers, John
Rogers, John B.
Rogers, John G.

Rogers, Mrs. J. H.
Russell, Nathaniel
Ruthven, Miss Marian
Sabine, F. M.
Salisbury, Samuel
Saunders, Mrs. Elizabeth
Savage, James
Sawyer, Samuel, 2d
Seaver, Benjamin
* Seaver, Charles
Seaver, George
Sewall, Mrs. Amy P.
Sewall, Daniel
Shaw, Francis G.
Shaw, Lemuel
Shaw, Robert G.
Shaw, W. C.
Shove, Jonathan
Smith, Mrs. Amos
Smith, Mrs. D.
Smith, Joseph M.
Smith, Melancthon
Southwick, Philip R.
Spooner, W. B.
Spooner, Mrs. W. B.
Sprague, Noah P.
* Stanton, Francis
Stearns, Henry
Stebbins, Festus
Stephens, Nathan
St. John, Samuel
* Stone, Lowell M.
* Story, Joseph
* Sullivan, William
Sweetser, Samuel
Swett, Samuel
Thayer, Mrs. Christopher T.
Thayer, Joseph H.

Thompson, J. M.	Wells, Mrs. Lucia
Thompson, Mrs. J. M.	West, Nathaniel
* Thomson, John	Wheeler, I. S.
Townsend, Henry B.	Wheeler, Jonathan
* Tucker, Richard D.	White, Charles
Tuckerman, Gustavus	White, Daniel A.
Tufts, Mrs. Nathan	Whitmarsh, Samuel
Wade, Eben	Whitney, B. D.
Wales, Samuel, Jr.	Whitney, Jonathan
Wales, Thomas B.	Whittemore, George
Walker, Mrs. L. L.	Wilkinson, Simon
* Ward, Artemas	Willard, D. W.
Ward, Nahum	Willard, Mrs. D. W.
Ware, Addison	Willard, Miss Polly
Ware, John	Williams, David W.
Warren, J. A.	Williams, George F.
Warren, George W.	Williams, Isaac
Warren, Mrs. G. W.	* Williams, John D.
Waterston, Robert	Williams, J. D. W.
Waterston, Mrs. Robert	Williams, Moses
Waterston, Mrs. R. C.	Willis, William
Wayne, James M.	Wilde, S. S.
Weld, Daniel	Wood, Mrs. J. V.
Weld, John D.	Worthington, William
* Weld, Mrs. Martha	

N. B. Of the whole five hundred and fifty-four Life-members, fifty-five have been added the present year.

LIST OF TRACTS

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123. Charges against Unitarianism. By Rev. E. Peabody.	3	146. Jesus Christ the chief Corner-Stone. By Rev. G. R. Noyes, D. D.	3
124. A Tribute to Rev. Noah Worcester, D. D. By Rev. William E. Channing, D. D.	4	147. How to spend a Day. By Rev. Henry Ware, Jr., D. D.	3
125. Christian Faith. By Rev. Henry Ware, Jr., D. D.	3	148. Life of Rev. Aaron Bancroft, D. D. By Rev. Alonzo Hill.	4
126. The Sunday School. By Rev. William E. Channing, D. D.	4	149. Atonement. By Rev. Ezra S. Gannett.	4
127. What is Truth? By Rev. Andrew P. Peabody.	3	150. Thoughts for the New Year on Improvement. By Rev. Henry Ware, D. D.	3
128. A Young Man's Conversion from Calvinism. A Statement of Facts.	5	151. The Moral Power of Christ's Character. By Rev. E. Peabody.	4
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| 167. The Sixteenth Report. | 6 | 190. "What thinkest thou?" By | |
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| 170. The Coming of Christ. By | | By Rev. S. Gilman, D. D. | 3 |
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| ion. By Rev. Orville Dew- | | our Lord Jesus Christ. By | |
| ey, D. D. | 3 | Rev. J. Scott Porter, Ire- | |
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| Faith?" By Rev. Henry | | 196. The Life and Character of | |
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| 183. On Experimental Religion. | | Life. By Rev. Charles T. | |
| By Rev. Orville Dewey, | | Brooks. | 3 |
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| 184. Righteousness the Central | | and Orthodox Christians. | |
| Principle of Christianity. | | By Rev. Henry W. Bellows. | 3 |
| By Rev. E. S. Gannett. | 4 | 207. Unitarianism the Faith of the | |
| 185. Religious Forms and Observ- | | Apostles. By Rev. J. Scott | |
| ances. By Rev. Nathaniel | | Porter. | 5 |
| Hall. | 2 | 208. Reconciliation. By Rev. | |
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| trine. By Rev. James D. | | 209. Two Natures in Christ. By | |
| Green. | 4 | J. G. Robberds, of Eng- | |
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| Rev. William Ellery Chan- | | 210. We live for Heaven when we | |
| ning, D. D. By Rev. Ezra | | live for Duty. By Rev. Ja- | |
| S. Gannett. | 4 | son Whitman. | 3 |
| 188. Earnestness in Religion. By | | 211. Recollections of Rev. F. W. | |
| Rev. Alvan Lamson, D. D. | 3 | P. Greenwood, D. D. By | |
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221. Christian View of the Atonement. By Rev. W. H. Furness.	2	244. Preaching Christ. By J. W. Thompson.	2
222. Discourse on Rev. Henry Ware, D. D., A. A. S. By John G. Palfrey, D. D., LL. D.	4	245. Union with God and Man. By Rev. A. A. Livermore.	2
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227. The Twenty-first Report.	6	250. Charges of Unbelief. By Rev. G. W. Burnap.	2
228. The Story of a Converted Skeptic. By Rev. James Freeman Clarke.	2	251. Twenty-third Report.	5
229. Reasons for not receiving the Trinity. By Rev. John Corder.	4	252. Anniversary Address before the American Unitarian Association. By Orville Dewey.	2
230. The Voices of the Dead. By Rev. Orville Dewey, D. D.	3	253. Religious Forms. By A. P. Peabody.	2
231. Justification by Faith. By William Ware.	2	254-256. The Gospel Narratives. By H. A. Miles.	
232. God's Commandments and Man's Traditions. By Rev. H. A. Miles.	2	257. The Closet. By Chandler Robbins.	3
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THE AMERICAN UNITARIAN ASSOCIATION.

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TRACTS

OF THE

AMERICAN UNITARIAN ASSOCIATION.

FIRST SERIES.....VOL. XXIII.

CONTAINING NUMBERS CCLXIV. TO CCLXXII.

BOSTON:

WM. CROSBY AND H. P. NICHOLS,

111 WASHINGTON STREET.

1850.

CAMBRIDGE:
METCALF AND COMPANY,
PRINTERS TO THE UNIVERSITY.

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1st Series.

No. 277.

THE

TWENTY-SIXTH REPORT

OF THE

AMERICAN UNITARIAN ASSOCIATION,

WITH THE

ADDRESSES AT THE ANNIVERSARY,

MAY 27, 1851.

BOSTON:
WM. CROSBY AND H. P. NICHOLS,

111 WASHINGTON STREET.

JUNE, 1851.

Price 4 Cents.

CAMBRIDGE:
METCALF AND COMPANY,
PRINTERS TO THE UNIVERSITY.

TWENTY-SIXTH ANNIVERSARY.

THE Twenty-sixth Anniversary of the American Unitarian Association was celebrated May 27th, 1851.

The meeting for business was held in the Bedford Street chapel, at 9 o'clock, A. M., the President in the chair.

Prayer was offered by Rev. Charles H. Brigham, of Taunton. The record of the last annual meeting was read. The Secretary read the Report of the Executive Committee, which was accepted, and ordered to be printed. The Treasurer's Report was read and accepted, and referred to Messrs. Thomas Tarbell and Nathaniel A. Barrett, as auditors.

The Association then proceeded to the choice of officers. Rev. Ezra S. Gannett, D. D., Rev. Alonzo Hill, and Rev. James W. Thompson, D. D., declining a reelection, a vote of thanks was passed, acknowledging their faithfulness and ability in the service of the Association.

The following gentlemen were chosen officers for the ensuing year.

PRESIDENT.

REV. SAMUEL K. LOTHROP, of Boston.

VICE-PRESIDENTS.

HON. STEPHEN FAIRBANKS, of Boston.

REV. EDWARD B. HALL, D. D., of Providence, R. I.

EXECUTIVE COMMITTEE.

ISAIAH BANGS, Esq., of Cambridge,

HON. ALBERT FEARING, of Boston,

REV. CHARLES BROOKS, of Boston,

REV. HENRY A. MILES, D. D., of Lowell,

REV. GEORGE W. BRIGGS, of Plymouth,

} *Directors.*

HENRY P. FAIRBANKS, of Charlestown, *Treasurer.*

REV. CALVIN LINCOLN, of Boston, *Secretary.*

The usual business having been transacted, the Association adjourned to meet at the Federal Street meeting-house, at 7½ o'clock.

At a subsequent meeting of the Executive Committee, Rev. Charles Briggs was appointed to perform the duties of Assistant Secretary.

TREASURER'S REPORT.

Statement of the Receipts and Expenditures of the American Unitarian Association, for the Year ending May 27th, 1851.

RECEIPTS.

Balance in the Treasury, May 28th, 1850, as per account then rendered,	\$ 1,462 64
From Auxiliary Associations and Annual Subscriptions,	\$ 1,142 75
“ Societies, by Contributions and Subscriptions,	4,338 56
“ Societies and Individuals, for Churches needing Aid,	350 00
“ Societies and Individuals for Theological Education,	261 25
“ Societies and Individuals for the Circulation of Channing's Works and other Books (including the amount received for sales),	1,037 76
“ Donations,	351 00
“ Life Members,	300 00
“ Sales of Tracts,	52 89
“ Interest of Permanent Fund,	777 68
“ General Secretary, for Preaching,	65 00
	<hr/> 8,676 89
	<hr/> \$ 10,139 53

EXPENDITURES.

For Printing and Binding Tracts,	1,193 17
“ Channing's Works and other Books for Sale and Distribution,	1,008 00
“ Salary of General Secretary, (11 months,)	1,375 00
“ “ “ Assistant “	500 00
“ Grant to Assistant Secretary, for extra services,	50 00
“ Travelling Expenses,	109 54
“ Rent of Office, &c.,	350 00
“ For Incidental Expenses,	260 83
	<hr/> 4,846 54

Amount brought forward,				\$4,846 54
For Missionary Purposes, viz. : —				
To Rev. G. W. Weeks,				25 00
" " M. De Lange,				292 00
" " J. W. Thompson, D. D.,				10 00
" " Ephraim Nuts,				70 00
" " Adams Ayer,				10 00
" " L. J. Livermore,				10 00
" Elder Donald Nicholson,				185 00
				<hr/> 602 00
For Theological Education, —				
Meadville School, for Salary of Principal,				500 00
" " " " " a Professor,				300 00
" " " Education of Students,				1,075 00
				<hr/> 1,875 00
For Aid of Unitarian Society in Rockford, Ill.,				
" " " " Cannelton, Ia.,				100 00
" " " " Wheeling, Va.,				133 00
" " " " Toronto, Canada,				100 00
" " " " Windsor, Vt.,				100 00
" " " " Brooklyn, Ct.,				150 00
" " " " Calais, Me.,				82 50
" " " " Topsham, Me.,				400 00
" " " " Bridgeport, Ct.,				240 00
" " " " Sudbury, Mass.,				50 00
" " " " So. Natick, "				100 00
" " " " Athol, "				50 00
" " " " Pembroke, "				100 00
" " " " Bedford, "				100 00
" " Second Society in Lowell,				200 00
" " " " Dennis, "				50 00
" " " " Milton, "				75 00
" " Broadway Society, So. Boston,				200 00
" " Indiana St. Society, Boston,				150 00
				<hr/> 2,430 50
				<hr/> 9,754 04
Balance on hand,				385 49
				<hr/> \$10,139 53

Er. Ex.

H. P. FAIRBANKS, Treasurer.

Boston, May 27th, 1851.

The following sums have been appropriated, but not yet drawn from the Treasury, —

For Aid of Unitarian Society at Tremont, Ill.,	.	\$ 150 00
" " " " Lockport, Ill.,	.	100 00
" " " " Rockford, Ill.,	.	50 00
" " " " Canneston, Ia.,	.	100 00
" " " " Nashville, Tenn.,	.	200 00
" " " " Pittsburg, Penn.,	.	100 00
" " " " Wheeling, Va.,	.	67 00
" " " " Hartford, Ct.,	.	500 00
" " " " Southington, Ct.,	.	100 00
" " " " Jefferson, N. Y.,	.	100 00
" " " " Calais, Me.,	.	67 50
" " " " Bucksport, Me.,	.	250 00
		<hr/>
		1,784 50
For Elder Donald Nicholson, balance,	.	15 00
		<hr/>
		\$ 1,799 50

Boston, June 11th, 1851. The undersigned have examined the accounts of the Treasurer, for the year ending May 27th, 1851, and find the same to be correctly cast and properly vouched.

THOMAS TARBELL, } *Auditors.*
N. A. BARRETT, }

REPORT OF EXECUTIVE COMMITTEE

THE last anniversary of this Association completed the first twenty-five years of its existence. This fact imparted a peculiar interest to that occasion. The inquiry was naturally suggested, What has this Association accomplished, and to what extent have the designs of its founders been carried out? A review was then presented of the circumstances and wants of the denomination which justified and demanded its formation. Its earlier efforts in the defence of a simple, Scriptural faith, its subsequent operations for the diffusion of truth, the gradual enlargement of its methods of influence, its charities, and its missionary movements, were all briefly considered.

The present Executive Committee have not been studious of change in discharging their official obligations. Plans of operation already in use have been continued. Those plans were adopted with a prospective view, and their utility has shown the practical wisdom with which they were adjusted. We have not, however, confined our attention to previously established modes of influence. Entering on a new epoch in our associated existence, we have desired, if possible, to augment the power and usefulness of this institution. We have wished to render it a

means of good, corresponding at once with the numbers and wealth of those who receive our interpretation of the Gospel, and likewise with the increasing wants which appeal to us for relief and succor. We have thought it of great moment that the Association should become a bond of union, a central point of interest and confidence, both to that portion of our churches which needs encouragement and assistance, and also to that larger and more favored class on whose voluntary contributions it is mainly dependent for the means of doing good. In one word, we have desired that our organization should be made, in a just measure, the channel through which the earnest faith and benevolent sentiment of this denomination should utter its convictions of truth, and transmit to the destitute the fruits of its fraternal sympathy.

Cherishing this opinion, the Secretary,—instructed by the Executive Committee,—when addressing the several societies before which it has been his privilege to speak, has endeavored to explain the character of the work in which we are engaged, and, while stating the destitution made known by our correspondence, has described, somewhat in detail, the methods employed to supply these wants. Thus he has endeavored to show that our organization is not a mere form, an embodied creed, a charitable machine constructed to receive contributions and make appropriations; but is an expression of attachment to the divine truths which we individually profess to honor,—an expression of our willingness to coöperate “in diffusing the knowledge and promoting the interests of pure Christianity throughout our country.” On these grounds, and giving prominence to these views, which we believe to be true and generous, our appeal for countenance and aid has been addressed to the

congregations of our faith. Our aim has been to awaken a deeper interest in the cause of truth ; a more fervent desire for its diffusion ; a true zeal in efforts to extend the kingdom of Christ on the earth, and thus to advance the highest well-being of our race. Such objects have rarely, if ever, failed to command the approval of our churches, and to secure, to some extent, more decisive evidence of interest in their accomplishment.

The Committee believe that the united action of our societies in the great work committed by its Founder to the Christian Church, would constitute a result of inappreciable value. It would become a voice of power on the side of truth and holiness. It would be heard in every department of social life. It would be an efficient means of allaying the doubts of the sceptic, and exciting to sober thought the indifferent. How rich the blessing brought by such a spirit into the community in which it has been enkindled ! Let a people become devoted in their labors and liberal in their bestowments to carry forward the religious enterprises which demand our aid, and they at once will be in possession of the elements of growth and endurance. They will be disposed to consider the meaning and practical application of the truths which they are laboring to diffuse in society.

Religious activity quickens, not less than it expresses, an interest in religious instructions. Churches engaged in the same movements become more interested in each other's welfare. Partaking of the benevolence of that Gospel for whose prevalence their resources are united, they are connected by spiritual ties in one great family, the household of faith, and thus become better prepared to bear each other's burdens, and so to fulfil the law of Christ.

Believing that they could better promote the interests of Christian truth by conforming their operations to the circumstances of the times, than by a rigid adherence to particular forms of action, the Committee of the last year endeavored to meet a manifest want, by the purchase of standard Unitarian works for subsequent sale at the lowest possible prices. Acting the present year on the same belief, the committee have been glad to give all the encouragement in their power to an enterprise, which, although it should divert funds from the treasury of the Association, they were satisfied must tend to the diffusion and establishment of correct religious opinions, especially in the Western States. We refer to the Meadville Theological School. And it is with unmingled satisfaction, and fervent gratitude to God, that we communicate to the members of the Association the result of the movement recently made in behalf of that School. This institution was founded by private liberality and Christian enterprise. In its infancy, and to the present time, it has received liberal aid from the funds of the Association.

When this seminary was first opened, with the special object of educating young men for a Western ministry, the entire plan was regarded as an experiment; and many of its warmest friends were extremely doubtful of its ultimate success. But the experiment has not failed. The standard of education has been gradually rising, and the number who seek the advantages there enjoyed has been constantly increasing.

No adequate accommodations, however, had been provided for the students, and there were no permanent funds for the maintenance of its instructors. During the last autumn, the plan was projected of giving to the institution a

permanent existence. With this view, its earliest and most liberal benefactors proposed to bestow on the School the sum of ten thousand dollars, on the condition that forty thousand dollars additional could be secured from other sources. To obtain this amount, an appeal must be made to the more wealthy congregations of our denomination in different parts of the country. Rev. Mr. Stebbins immediately wrote to this Committee, asking their counsel in regard to the course to be adopted. We considered the object to be one of such moment in extending the doctrines of a rational faith, so intimately connected with the welfare of our Western churches, so valuable in its influence on the forming character and civilization of the recently settled States of our Union, and so entirely in harmony with the great objects of our organization, that to the inquiry of Mr. Stebbins but one answer could be returned. He was advised and encouraged to visit our churches, to present to the friends of our faith the claims of the institution over which he was called to preside. The Committee of this Association afforded him all the aid in their power in accomplishing his object. And we are happy in saying that the plan has been executed, and that the sum of fifty thousand dollars has been secured to the Trustees of the Meadville Theological School.

Mr. Stebbins, in a letter referring to this subject, thus remarks : — “ I wish, through you, to communicate to the board of your Association my personal obligations to them for their exertions to aid me in raising funds for the endowment of the Meadville Theological School. Indeed, they were so generous as to omit making applications for their own funds at the usual time, thus running the risk of falling entirely in arrears, that I might have the whole ground for the benefit of the School.”

The Executive Committee have thought it should be a special object with them, during the year, to increase the interest of our congregations in the proceedings of the Association, with a view to more regular pecuniary contributions. The Secretary has, therefore, spent much of his time in visiting different places where he has been invited, and delivering addresses to the people on the subject; and it has been a ground of peculiar satisfaction, that he has not needed to seek opportunities to urge the claims of the Association, but has found pulpits open to him on successive Sundays. The Committee believe that much has been effected in this way, the results of which will be manifest in future years. The active concurrence of the members of our religious societies in the methods adopted by the Association is all that is needed to render our exertions widely beneficial; and the Committee regard the enlarged acquaintance of our societies with the history of the Association, and the closest sympathy with its purposes, as one of the most pleasant and important of the past year's labors.

One of the earliest efforts of the Association was the publishing of a series of tracts, suited to convey a correct idea of Christian doctrine and the Christian life.

Having issued, in the course of twenty-five years, nearly three hundred such tracts, containing discussions of all the more prominent points of faith and duty, they have not thought it incumbent on them so much to increase the number, as to furnish an adequate supply of those which have already appeared. They have, therefore, this year, omitted the monthly distribution, and have added but seven new tracts to the series. They have, however, published the Unitarian Annual Register, as, in consequence of issuing a large edition, they could furnish it to the members of the As-

sociation at half the former price, and were thus enabled at once to supply their friends with a convenient manual for daily reference, and to secure the means of disseminating, through the extracts which it contained, valuable religious matter. Should the publication of this work be continued by the Association, it may easily be made a still more efficient instrument of good. The Committee have experienced much disappointment in the refusal of many to whom they have applied to prepare manuscripts for their use. They regret that, for this reason, it has not been in their power to enlarge either the biographical or the juvenile series of tracts. They cannot refrain from the expression of a hope, that, in future years, those who with so little labor might render important aid, not only to the Association, but to the community, will be more ready to accede to their solicitations. The circulation of Unitarian works of a larger size, to which we have already adverted, as a prominent part of last year's operations, has been continued.

Many hundred copies of the Works and Memoir of Channing, and other standard volumes, have been distributed, partly through the employment of travelling agents, and partly through the efforts of active friends residing in the cities and villages of the South and West. We have the satisfaction of knowing that these books are purchased and read by individuals connected with the various denominations of which the Christian Church is composed. This method of extending the knowledge and influence of the truth deserves to be still farther pursued.

We have already remarked upon the probable effect of the subscription for the Meadville Theological School upon the amount of our annual receipts. The result corresponded to our expectations. From this cause alone, as we are justi-

fied in saying, from an examination of the Treasurer's books, the receipts will be found to fall somewhat below those of the last year. The whole amount at the disposal of the Committee, including the balance on hand at the commencement of the year, has been about ten thousand dollars, of which, for the reason just given, a less proportion than usual has been received from this city. The contributions from other places have depended, to some extent, on the opportunity which the Secretary has had of presenting the wants of the Association to our religious societies.

The Committee, as they have already suggested, are anxious to substitute, in the place of occasional and uncertain contributions, a systematic arrangement, on which more satisfactory dependence may be placed for the supply of needed funds. At different times, attempts have been made to establish auxiliaries in our several congregations. The attempt has never been more than partially successful. Any organization, however simple, by which the liberality of our societies should be turned in this direction, would accomplish the end contemplated by the Association; and the effect of such an arrangement upon the societies would be seen in their growing prosperity. The history of Christian beneficence, in all denominations, leaves us no room to doubt that a generous encouragement of religious charities promotes alike personal excellence and congregational strength.

During the year, several new societies of our faith have been formed, and others, whose permanent existence for a season was uncertain, have become established, and are now in the enjoyment of a stated ministry.

In the thriving towns of Clinton and Milford, in Massachusetts, societies have been organized under circumstances which promise a continued and healthy growth.

In the city of Wheeling, Va., our friends have united to sustain public worship; a society has been formed, and a neat and commodious meeting-house is to be erected, the coming year.

In the cities of Pittsburg, Penn., Detroit, Mich., and Toronto, C. W., public worship has been resumed under the direction of Unitarian ministers. In Toronto, a stated service is maintained, and a resident ministry has been secured. The Committee have been much interested in the accounts they have received of our brethren at Detroit. A friend, intimately acquainted with the history of this movement and the character of those who have conducted it, writes as follows: — "This society, however small, is not one of those which spring up and perish in a day. Both spiritually and materially, it is a substantial society, and will not, I am confident, die out, except by the neglect of those who may be sent here. It will live, if supplied with living preachers."

A new society has also been formed in the city of Brooklyn, N. Y., by the side of one of our most successfully conducted churches. From the ability and strength of purpose engaged in this enterprise, there is no room to apprehend an unsuccessful result.

In San Francisco, Cal., a congregation has been gathered by the efforts of the Rev. Mr. Farley, who visited California as missionary of this Association. Having recently returned to New England on a visit to his friends, we are informed that, during his absence, the work of erecting a house of worship will be prosecuted.

The history of no congregation in our body has exhibited greater evidence of growth and inward prosperity than that at St. Louis, Mo. Within the last year, finding that

the commodious house which they had built for religious service was insufficient for their wants, they have commenced the construction of a larger edifice, which will be a permanent memorial of their energy and liberality.

The attention of the Committee has been frequently called to the condition of two classes of congregations, which have appealed to them for aid in sustaining the worship of the Lord's day.

In many of our older New England towns, while the population has been stationary or declining, honest diversity of religious opinion has arisen. Hence the large number of our feeble churches.

In our Western cities and villages, where population is gathered from every part of the known world, it is frequently true that but few are thrown together who hold a common faith, and are disposed to unite in the same form of worship. There is the promise of early strength, if for a season the institutions of religion can be upheld. To twenty societies, belonging to one or the other of these two classes, we have afforded pecuniary assistance, varying in amount from fifty dollars to three hundred.

While the Committee were happy to coöperate in securing for the Meadville School the means of a permanent existence, they were not unmindful of the necessities of its immediate members. A large proportion of the young men who resort to this institution for instruction are rich only in Christian faith and in purposes of usefulness. To twenty-one students of this description, we have paid the sum of fifty dollars each. Two of them were designated by the contributors to our fund; the other nineteen were recommended by the beneficiary committee at Meadville.

Our missionary operations have been conducted on the

same general plan that has been pursued in former years. Several of our settled ministers have labored in the service of the Association a portion of the time, and received compensation according to the amount of such service. Two individuals have been employed the whole year in this field of labor. To one of these, Elder Donald Nicholson, a salary of two hundred dollars was voted. His services have been confined chiefly to the State of Illinois. He has been unwearied in his efforts to extend the influence of Christian truth, and to promote the highest welfare of those who listened to his instructions. He furnishes this summary in his last report to the Committee : — "I have preached 201 sermons. I have travelled 4,847 miles. I have received 22 members into the several churches within the bounds of my travels. I have formed 4 Sabbath schools, containing 294 scholars. I have received in cash and wheat, \$41. I have lost two horses worth \$150. So you see that I have left for the support of myself and my family \$91. But this is more than the Master had. I have the satisfaction of knowing I have carried to many a neighborhood the word of life."

Rev. Mr. De Lange has been employed by the Association as a missionary for the term of one year. His engagement closed on the 1st of March last, when he entered the service of the society at Pittsburg, Penn. He has labored with great zeal and fidelity. He visited many of the rapidly increasing towns on the borders of our Western rivers. He found in them all, as he informed us, numbers prepared thankfully to receive his exposition of the Gospel.

Our communications with foreign lands have been less frequent than we hoped to make them. It is an occasion of regret, that the greater facilities of intercourse have not

brought us into closer connection with our brethren in England. Still we have maintained an irregular correspondence, and have received from the Secretary of the British and Foreign Unitarian Association one or two valuable letters.

On the departure of our late Secretary for Europe, we gave him authority to appear as our delegate at the annual meeting of that body, which will be held the next month; and, more recently, we delivered similar credentials to another of our ministers, who expected to be present on the occasion.

We cannot but look on the religious state of England at this time with great interest. While it affords little direct encouragement in the diffusion of our doctrinal views, it inspires the hope of more freedom in the expression of opinion, and a wider spread of liberal sentiment, than have marked the history of the British Isles in past years. We do not desire the downfall of the Established Church, arrogantly as it has often treated those who did not belong to its communion; nor do we expect such an event as within the limits of even a remote probability; but we cannot doubt that recent events must tend to abate somewhat its pretensions, and diminish its social influence. In the discussions that have arisen out of the late attempt to establish a Roman Catholic hierarchy by the side of the national Church, we observe that the English Unitarians have generally been opposed to the multiplication of legal restraints, and have maintained the ability of truth to defend itself, if left to a fair and open field. At all periods of their history, and in respect to the rights of others, not less than their own, they have shown themselves the consistent friends of religious liberty.

On the continent of Europe, a reaction from the theo-

logical extravagances, as well as the revolutionary tendencies, which, but a short time ago, had spread through all classes of society, has been remarked by all travellers. In France and in Germany, the denial of a supernatural element in Christianity has been checked, if not supplanted by a sounder faith.

From Geneva, we get but incidental and incomplete information, yet such as leads us to believe that the loss of political power by the national Church has not been detrimental to its spiritual interests.

In Honolulu, the capital of the Sandwich Islands, our friend Mr. Bond, who for a time conducted public religious services with good prospect of a permanent congregation, has been compelled, by physical inability, to relinquish his ministerial labors. The Committee are induced to believe, that, if a successor could be found, he would have ample encouragement in pursuing the work which Mr. Bond's state of health alone prevented his prosecuting.

As they revert to the religious condition of their own country, the Committee must congratulate the members of the Association on the gradual prevalence of what they believe to be a truer theology, and on the manifestation of what they are certain is a better temper, in numerous sections of the Christian Church. In our own body, the tendency of religious thought, which, acting under that law of freedom we so much value, has sometimes accepted extreme conclusions, has of late indicated the control of a more cautious and reverential spirit. Varieties of speculation and opinion will exist so long as we are true to the principle of religious liberty, and in allowing to others the same liberty we claim for ourselves, each will find occasion for the exercise of a wise and generous candor. Since, however, a

concurrence in regard to the great truths of Divine revelation may be justly assumed as the only basis of hearty or effective coöperation, we cannot but rejoice in the increasing evidence of a more lively attachment to those great truths. Unitarians, we are confident, will be found in future years as in past times, strenuous defenders of the unapproachable sanctity of the Gospel, and will unite with a firm faith a still more practical appreciation of its spiritual requirements. The more earnest our piety, the wider will be our influence. Let us but join to the recognition of the truth as it is in Jesus an exhibition of the mind that was in him, and we shall not fail of drawing to ourselves the confidence and respect, if not the entire sympathy, of other believers.

From individual testimony, from the tone of many Protestant pulpits, and from the statements which from time to time appear in religious journals, we feel authorized in saying, that opinions, once regarded as fundamental in the Christian system, are at the present time received with such modifications and abatements as materially to change their character. Doctrines regarded as true are defended with commendable moderation, and the opponents of these doctrines are usually noticed with Christian courtesy. There is, we conceive, a more distinct demand for a practical faith. Doctrines are tested by their fitness to regenerate the heart and sanctify the life. In the earnest inquiry for those views of truth which will constitute the surest basis of a divine life, there is a manifest approach in the different sects to the same central doctrines; and evidence is not wanting to show that the disciples of opposing schools in theology are attaching an increased value to that one doctrine of the New Testament, — Christ, the Son of the living God, — the Way, the Truth, and the Life.

For these indications of progress in the religious world, gratitude is due to the God of all truth, and the Fountain of all wisdom. Facts such as these urge us to put forth new energy in maintaining the fundamental principles which we avowed in the earliest period of our denominational existence, — the authority and sufficiency of Divine revelation, and the entire freedom of the individual mind in interpreting this revelation.

If it be true that there is an approach to that state of opinion and feeling which we have labored to introduce and render universal, are we therefore at liberty to retire from the conflict with still existing error? We would not arrogate to ourselves an undue share of influence in the production of these auspicious results. Much is to be ascribed to the increasing intelligence of our times, — to an awakened spirit of inquiry in every department of science, and to the multiplied facilities for the communication of thought, and the intercourse of mind with mind. Still, it would be untrue to the history of the last twenty-five years, it would be injustice to those who have preceded us, to allow that the principles avowed and explained by the leading minds in our denomination, and our position as a body, have been without influence in forming the religious opinion and sentiment of the present day.

This view of the influence of the past on the present aspects of society at once discloses and enforces our duty. As a denomination, let us ever adhere to our fundamental articles of faith and freedom. Dogmatism and uncharitableness are peculiar to the defence of no one class of opinions. In the divergence from received forms of faith, and the revulsion from apprehended extremes, to which all minds are prone when excited to earnest inquiry, we are in danger

of magnifying unduly our present convictions of truth. We are tempted to regard that exposition of Christian doctrine which had moved our own moral nature, as universally essential in the production of a true life. Avoiding the mistake of giving prominence to peculiarities of private speculation, while we cling to our distinctive principles, we may place ourselves among the foremost of those who shall lead on the religious progress of the world. The strength of a cause does not depend on numbers, but on intelligence, zeal, and fidelity. With strong hearts and holy lives, let us but exemplify the religion which we regard as the instrument of the highest good to ourselves and to others, and if the Christian world should not adopt our modes of thought, it will at least honor our integrity, and admit our right to be considered followers of him by whom the God and Father of our Lord Jesus Christ will bring many sons unto glory.

PUBLIC MEETING.

THE Public Meeting of the Association was held on the evening of the 27th of May, in the Federal Street meeting-house, at 7½ o'clock. Prayer was offered by Rev. Samuel Barrett, D. D., of Boston. The Secretary read an abstract of the Report of the Executive Committee. The following resolutions were then introduced by the President, and responded to by gentlemen who had been invited to address the meeting : —

1. *Resolved*, That the history of the Christian Church and the signs of the times, not less than wide-spread and undeniable wants, teach us that, avoiding sectarian aggressiveness and bitterness, we should be faithful in the exposition and dissemination of the Gospel of Divine grace, as we have drawn it from the oracles of our faith.

On this resolution, REV. EDWARD B. HALL, D. D., of Providence, R. I., spoke as follows : —

I do not know whether the author of this resolution had most in mind that part of the "history of the Church" which should warn, or that which should encourage us. There is enough of both, and we are perhaps too much disposed to dwell upon the darker and more disheartening aspect. The Church has done comparatively little to bring up, not the world merely, but *itself*, to the point which Christ said must be reached before men would

ever believe in his divine mission, viz. to make all believers one. But something may be found even in this to encourage us; for if so much has been done by sects, with "aggressiveness and bitterness," to advance the principles and diffuse the spirit of the Gospel, how much could be done by union, or rather, what is there that could not be done? It is hardly extravagant to suppose, that a single denomination, one communion and brotherhood of Christians, could do more, acting upon the high and broad principles of our religion, than is now done by all. Our own brethren, whatever other fault they may have, cannot be charged with sectarian bitterness. To avoid that, and express and diffuse the opposite, has always been the spirit and purpose of the Unitarian Association; and those of our own number, or others, who allege or fear sectarianism, do us injustice. Our sin has been that of doing nothing, rather than doing too much, to push our own opinions and enlarge our borders. Let us be open and firm, speaking the *truth* in love.

Of the "signs of the times," we can refer to only one. We have now an opportunity, more and more every year, of making ourselves heard and understood. The great obstacle in the way of unpopular truth is the difficulty of getting a hearing. From this we have suffered enough in the past, but need not longer, if we are faithful. Every true word uttered, we may almost say every false word, has now a chance of being fairly weighed. And this is all we can ask. It is more than is enjoyed by our brethren in England, who deserve all sympathy for their disabilities, and all honor for their perseverance and fidelity. Their position and ours are beginning to be known, and will compel respect. We must look yet farther abroad to find much of the old intolerance. Dr. Bacon, one of the editors of the *Independent*, — a paper that deserves its name, from its able and noble defence both of religious and civil liberty, — writes from Syria, that we know little of sectarianism here, compared with the conduct of sects there, denying all right of private judgment, yet insisting each upon its own infallibility, because founded on a divine succession!

The resolution speaks also of "wide-spread and undeniable wants"; and the Report, just read by your Secretary, abundantly authorizes this language. Whether we look at our progress or our necessities, at the established churches calling for able ministers or the new societies asking aid for a time, the isolated position of many of our fellow-laborers or the untiring efforts of those who differ and oppose, the call for books and tracts, the rapid growth of new settlements, and the ignorance and exposure of multitudes who form them, wherever we look, we see reason for increased interest, and a demand for constant and generous *action*. This action must proceed from a strong and full conviction of the need of the Gospel, and its capacity to meet these wants. The Gospel of grace and peace is the only principle or spirit by which the most conservative or the most radical can accomplish any thing desirable. This is to be our salvation. As the great man who occupied this pulpit so many years (Dr. Channing) once said to me, "I have no confidence in any reform that is not based upon the Gospel." With this Gospel in our hand, and heart, and life, we have nothing to fear for ourselves or for any. But for this, wants, difficulties, and sins might well dishearten. But this, we know, is the power of God and the presence of God in the soul and the world. Alas for him who does not know it, or does nothing to aid it! If there be a man who is unworthy the name of a Christian and freeman, it is he who never gives or toils for the freedom of the soul, who lives and dies without exerting any influence, unless a bad one, on the faith and life of the thousands, foreign or native, who are to determine the character of society, and the power of our civil and religious institutions, for ages.

Let us go forth in the spirit of the Master, and the power of truth, to labor unceasingly, and with no faint heart, for the advancement and happiness of man.

HON. JOHN G. ROGERS of Boston then addressed the meeting.

The resolve, he said, spoke of the history of the Church and the

signs of the times ; he proposed to limit himself to our own Church and our own times. It spoke of wide-spread and undeniable wants ; he proposed to limit himself to two of the wants or evils now existing : the want of a more permanent union and interest between the minister and the parish, and the want of more active coöperation for missions, tracts, education, and other religious objects. A considerable part of religious intelligence consists of notices that one minister has left one parish, and that another minister is about to leave another ; that one parish has a temporary supply, and that another has hired a minister for a year. The means contributed for the religious objects which he had mentioned were also small in proportion to the ability of the denomination.

It would be a great gain if we could discover that both these evils arose in a considerable degree from a single cause, and admitted of a single remedy. Without asserting positively that this is so, he would venture one or two suggestions.

There are two ways of acting on the mind by the minister ; one way direct, the minister alone being active, and the parishioner passive and merely acted upon, as in preaching. The other way, where the minister excites the parish to a common action with himself, and both, moved by the same motives and excited by the same interest, act together for a common purpose of doing good. We have all of us known ministers who, with little power in the pulpit, by means of social action produced more effect than many better preachers. We have also known some among them who, by these social means, had inspired such an interest and created such esteem and affection in the parish towards themselves, that every word, tone, and look in the pulpit went to the hearts of their hearers, who were filled with wonder that others thought them dull. Said an old lady, " You may print the sermon, but you can't print the tone " ; yet this very tone might be disagreeable to strangers, with whose joys and griefs, congratulations and consolations, it had never been associated, and of whose common action and sympathy it had made no part. Thus men may act more effectually on others by first acting *with* them. Those whose

hearts have often kindled in common action with our own for a generous purpose, are not parted with so easily as parishes and ministers often part now.

It will not do to trust as much as we have done to acting on others by preaching only. There are present causes which diminish its effect. The congregational form of service, in which the minister does all and the parish are passive, becomes in the course of time itself a hinderance. It certainly increases other difficulties. The multiplication of books, scientific and literary lectures, the amount of newspaper reading, share and diminish the interest of preaching. It is less necessary, and does not, as formerly, constitute a great part of the literature of many hearers. There are other causes existing at present, which render an audience less impressible. But it does not follow, because they are harder to act upon when they are passive, that it will be more difficult to act with them and excite their sympathy for a common purpose.

There are two ways of exciting interest open to a minister. He may do this by himself, showing a great personal interest in the family and personal concerns of the parishioner. This interest, though not of a high nature, may be turned to good effect.

- But when the hearts of both minister and parishioner warm and kindle each other with noble sympathies and active energy to accomplish some great object of Christian benevolence, this is a higher and holier interest, looking beyond themselves. But previous consideration and preparation may be necessary. It were well that the minister should know his people, and select the object which will most interest them ; that he should understand the best manner of approaching them, and the persons first to be enlisted ; the key to every sympathy, and the means to overcome obstacles. We ask so seldom, that any asking seems strange. We bring our claim with a distrust and diffidence which encourages refusal. We call it begging ; and if we look and act like beggars, others will regard us as such. If we look like pickpockets, we shall be so treated. The claims of duty should not appear like requests for favor. We should speak with the authority of the Gospel, and in the higher tones of Christian duty and obligation.

It may be said that ministers leave parishes in which common action has existed by Bible-classes, conferences, and Sunday schools. Yes, and without them they would have left much sooner. But these are not enough ; common action, to have its best effect, should be external. Draw narrow lines round our sympathies, and they grow too weak to do much. When they flow forth generously towards others, they have their greatest power. When is a parish so strong as when it has succeeded in a noble effort for others ? When does it feel so rich and able to pay its minister, and raise money for itself, as when it has raised liberally and paid liberally for others ? It is an old saying, that a town that cannot support one minister can support two. Each parish is thrown into common action by its common feeling and sympathy of opposition to the other. If the sympathy in opposition will do this, the sympathy of love will do more.

The speaker said he knew how often the affairs of one profession were mistaken by another, and feared he had not spoken with that diffidence which such a knowledge should inspire. But still he hoped the clergy would excuse him, if he urged them not to expect the former effects from preaching only ; not to suffer the interest arising from a common exercise of Christian benevolence to be monopolized by the laity ; not to permit the influence of the minister to be diminished by a timidity which makes him shrink from presenting or being forward in such undertakings ; not to limit his view to the effect of a first effort ; but to look further, and to consider what will be the state of the parish, and his relations to it, when common efforts of Christian benevolence have been naturalized there. Common action is the feature of the time ; it will act with the clergy or against them, as they use or shrink from it. They have less and less to hope from action on passive hearers, and more and more to hope from the feeling and sympathies of common action originating with them, and from the love, respect, and influence which it reflects back on its authors.

2. *Resolved*, That the history of Christian beneficence, and the examples of efficient labor in other directions, show that, while the

strength of every enterprise lies in the purity of personal conviction and action, success in the diffusion of truth depends very much on union of individual resources.

REV. BARZILLAI FROST of Concord was invited to speak to this resolution.

It is plain, Sir, that the efficiency of this Association depends on a hearty faith in this resolution. The whole principle of associated action has been openly called in question among us, and not a few who accept it as a principle of action are filled with undefined apprehensions and timidity in regard to future possible evils.

I shall pass by wholly that class of doubts that may be raised with equal plausibility to the existence of matter, the being of God, and the possibility of moral freedom. But there is one difficulty, growing out of the operation of this principle in past ages, that lies with the weight of a practical objection upon many strong and clear minds. They look at the manner in which associated action has crushed individual freedom, civil and religious, and sacrificed the thought, the conscience, and the heart of each to the mass.

In government, it has turned society into a machine, in which the rulers alone have been supposed to have intelligence or conscience, and all the rest to be mere wheels and bands. In heathen religions and Christian sects, it has organized the mass, to too great an extent, into a living body, of which the Sovereign Pontiff, the Pope, or a spiritual oligarchy, was the head, and all others, but organs and limbs, in quite another sense from that of the Apostle when he compared the Christian Church to a body, of which individuals were all members, one of another. And so far is this carried, even in Protestant sects and republican governments, now, that the individual conscience must give way to the majority in all cases. Thus has individual freedom and responsibility been crushed by this principle.

But do you bring this abuse of a mighty principle as an argument against its use! As well might a general, examining the

keen edge and testing the temper of a Damascus blade, reject it, because it would be formidable in the hands of his enemies. His folly would be still greater, if, assured it was already in the hands of the enemy, he should decline to take the only weapon whose temper and edge would stand the shock of his foe. Those who make this objection forget that, while this principle has combined the powers of evil and the enemies of truth and liberty on the one side, it has marshalled the sacramental hosts of God's elect on the other.

What was it that enabled the few unlettered disciples of Christ to carry his religion in triumph over the superstitions and corruptions of the world? The secret was in that union which it was the purpose of Christ's last interview at the Supper to consummate. Never did power go forth like that which emanated from the little Church in the upper chamber in Jerusalem, because never was there such union. Not only had they one faith and one heart, but one treasury. And everywhere, as soon as a few had been gathered as a branch of the same Church, each laid by in store, on the first day of the week, as God had prospered him, and it was forwarded to the common treasury at Jerusalem. From this, supplies were sent to every solitary missionary, in his distant station, that he might not be chargeable to his new converts and bring upon himself the suspicion of worldly motives. Thus not only the sympathy and prayers, but the earthly substance, of the whole body sustained each member, and fired his faith, his zeal, his courage, to face a frowning and persecuting world. Rome conquered the world by her phalanx, a military array so compact, that, however small in numbers, it was impenetrable to an enemy. By a similar moral union of action, as well as of faith, Christianity conquered Rome in a few centuries, and placed a Christian on the throne of the Cæsars.

It is within the memory of not the oldest in this assembly, that some seven or eight noble men, some of them still living, seeing the devastations of intemperance, assembled in this city to take counsel. To some of them the evil seemed too great to be en-

countered. Their hearts fainted, and they were hopeless. The remark of one of that number will cause his name to be for ever associated, not with the seven wise men of Greece, but with that greater number of Christian sages who are the light of the world. Mr. Dexter said, "What is *right* is practicable." On faith in that proposition they formed a society; investigated the truth; raised means; sent their missionaries into every village, and county, and State, and a vast majority of the wisdom and worth of the land and all lands joined them; the inebriates from the gutters flocked to their standard; the appetites, the evil habits and propensities, and the interests of men gave way before a mighty principle carried forward by associated action. Men had been preaching against it individually, since the beginning of the world, and had scarcely made a convert.

A venerable man has just been laid in his grave, with appropriate honors, on whose heart the Spirit of God first distinctly impressed the spirit of missions on this continent. Dr. Judson was then a youth in college. A few young men of kindred spirit kindled with the same desire in sympathy. They appealed to the churches. Many Ministerial Associations discouraged the idea as impracticable. But the spark kindled by God's Spirit was not to be quenched by man's interference. At length a few Christians determined to raise the means to send them to the heathen. And now every Christian sect is united in a great organization for this purpose. The Baptists, for the last year, by contributing twenty-nine cents for every church member on an average, have raised \$95,000. And the Society for Foreign Missions, by contributing seventy-four cents a member, has raised \$246,000. In Africa alone,—that benighted region,—in 1847, there were 170 missionary stations, 17,000 communicants, and 20,000 pupils. Whole heathen communities have been christianized, as in the Sandwich Islands. There is scarcely a nation on the globe, from the northern to the southern pole, where the Gospel and Christian science and civilization have not got a footing. Can the darkness of heathenism remain before the beacon-fires of truth kindled all

over the earth? As well might old Night maintain its reign when God said, Let there be light. As well may savage life flourish by the side of Christian civilization.

Almost as much has been done for home as for foreign missions, by all sects. It is owing to this associated action of the sects, that there is scarcely a small settlement in the backwoods of New England, or the prairies of the West, where there is not a preacher of Christ, and a Sunday school, permanent or occasional. Our efforts have been confined chiefly to home missions, if that can be called "home" which includes one half of the globe. The Reports of your Secretaries, and especially the one from which we have heard copious extracts this evening, make the history of this Association too well known to require a word from me. Its whole history is one illustration of the value of associated effort. The Theological School it has aided and cherished, every minister it has helped to educate, every feeble society it has helped to sustain until in some instances it is able to sustain itself and one or two other societies, are fruits of the union of individual resources.

In past ages of general ignorance and superstition, such power did this principle of associated action give to the few who had knowledge and talent, that they too often crushed and oppressed the multitude. Now the spread of knowledge, freedom, and religion have almost taken away the power of abuse.

But the same causes have given vastly increased power of good to this principle. God in his providence seems just wresting this terrible instrument of oppression from the wicked, and putting it into the hands of his servants. Let us not cast it away now. The union of the many, coerced by the power of the few, is giving place to voluntary association. There can be little danger of association when any individual may step aside at pleasure, where the power of the many cannot reach him. The tendencies of the human mind, now that it has just escaped coercion, are centrifugal. Since, then, we can unite without danger, let us make a hearty, close, efficient union of sympathy and means for the advancement of Christian truth.

HON. HENRY CHAPIN of Worcester spoke as follows.

Mr. President, —I am aware of the difference between the temples of Mammon and of Justice, and this temple dedicated to the worship of the living God. I am aware that it is a hazardous experiment for a layman to rise and speak upon sacred things in a presence like this. Yet in full view of all this, I shall venture briefly to second and sustain the resolution before us.

The resolution, if I understand its import, inculcates unity of action and energy among liberal Christians. At a time like this, it is well that this subject should be brought distinctly before us. This is an age of intense energy and activity. We ride upon the wings of the wind, the vapors bear our burdens, and the fervent lightnings hasten to bear our messages of business or of pleasure to the remotest corners of the land. The elements of nature are, more than ever before, brought under the influence of the human will. Men move in masses to the accomplishment of good or evil, and the results of their efforts seem to depend, to a great extent, upon the unity of the spirit with which they are prosecuted.

And here I must be allowed to say, that there seems to exist among us an apparent want of faith in the efficacy of concerted action. I may be wrong. The lessons of early life may have given a wrong impression, yet I cannot escape from their influence. I listened in my childhood and youth to the teachings of the straightest sect. I sat, as it were, at the feet of Gamaliel, and although I have so far departed from the faith of the fathers as to believe there may be "a diversity of gifts, yet the same spirit," a unity in the religious feelings of the heart while there is a difference in the theological sentiments of the head, yet the zeal, energy, and devotion of the votaries of a self-styled Evangelical faith, the unity and ardor with which great moral and religious enterprises have been carried on by the members of a sterner sect than our own, have so far impressed themselves upon the memory of the past, as to constitute within me, to a certain extent, the standard of sincerity, and to lead me to regret that

there should seem to exist among us an apparent infidelity upon the subject now under discussion.

Be this as it may, it remains a fact not to be disputed, that great results have generally been the consequence of combined action. The philosopher in his closet, the scholar in his study, and the prophet in communing with his Maker, may develop great truths, but it takes the living masses of men to give practical vitality to those truths, and to scatter them broadcast over the land. The Hebrew prophet could ascend the mountain, and, amid the thunders and lightnings of Sinai, receive the laws *alone*, but he could not carry them to Canaan. It required that great multitude, with their eyes fixed upon the pillar of cloud by day and the pillar of fire by night, to bear on the ark of the covenant, conquer opposing nations, and guaranty to coming generations a Saviour of the line of David. Perhaps one of the best illustrations of mere singleness in action is found in the days of chivalry, when each knight-errant bound on his own shield and helmet, bestrode his own beast, went forth to do battle against the world in behalf of the weak and oppressed, and left the problem all unsolved whether the world was made better or worse than it was before. An example of a far different character, both in its nature and effect, is found in the American Revolution. The Convention at Philadelphia could adopt the immortal Declaration of Independence, and its members could pledge to each other their lives, their fortunes, and their sacred honor, but it was the combined energies of three millions of people, bound together by a common interest and a common patriotism, which could sunder the bonds which bound them to the mother country, and fight their way to nationality and freedom.

May I be allowed to say one word more? Great as are the results of a union of the efforts and energies of individuals, it is not without its dangers. There is danger that men engaged deeply in a cause which is dear to them should overlook the great principle which lies at the foundation of all liberal Christianity, that we are to look not for a coincidence of intellectual opinions, but for a unity

in the feelings and motives of the heart. There is danger that we should directly or indirectly attempt to tyrannize over the individual consciences of men, and thus help to make them hypocrites for the mere reason that it may not be pleasant to differ in opinion from those with whom one undertakes to act in concert. This should never be. Far better would it be, that one should go a hermit to his grave, than that the free pulsations of an honest heart should be enslaved, or the free utterances of an honest tongue should be silenced.

Especially is this true in a country like our own. Every breeze which blows from our mountains, every wave which breaks upon our coasts, every truth which breathes out from the declarations of our fathers, proclaims that *here*, if nowhere else, *perfect freedom* should be guarantied to man. And if the liberal Christians of the day shall disregard the lessons which are here taught so clearly that he who runs may read them, then will they prove themselves unworthy of their name, and, like the assembly which gathered together at Babel, lose the only peculiarity which has bound them together as a people.

3. *Resolved*, That personal holiness, originating in an active faith, and expressed in the practical life, is at once the proof and the method of a true reconciliation of the soul to God.

REV. EDMUND H. SEARS of Wayland moved the acceptance of this resolution, and spoke as follows : —

Mr. President, — I am sorry that I feel so unequal to the discussion of the subject of this resolution ; not the less so because I am profoundly impressed with its exceeding importance, for I do not believe there is any subject which could come before this audience with which the life and prosperity of the denomination are so intimately connected, as the one which this resolution comprehends. We picture to ourselves the lofty ideals of Christian excellence ; we paint the beauty and the loveliness of virtue ; but the question comes up from anxious minds, — it has come up to me from such minds through my whole ministry, — How can we attain to this vir-

tue! How can we make these lofty ideals come down into practice? And perhaps we have not always kept in view the *origin* of the Christian virtues, not always remembered that close within this practical world, and underlying all its activities, there is a spirit-world, without whose life and action all our morality is no better than a name and a show.

The resolution, if I understand it, asserts the doctrine that there is no personal holiness that does not originate in a living faith. Sir, I believe it. In other words, I believe in the old doctrine of Paul of justification by *faith*, in distinction from the more modern doctrine of justification by *dogma*. For what is faith? It is not belief. It is not the result merely of a logical argument, — not an opinion which a man holds after a nice balancing of evidence and probabilities. Paul does not mean that. Faith is such an apprehension of spiritual things, — God, the immortal world, the human soul bursting with its capacities and its awful destinies, — that these truths stand out bold and bright and clear, and form to us a world in which we live and move and have our being, not less real than this world of sense and matter that lies about us. That is faith, and, in my opinion, nothing short of that is faith. The man of faith no more needs evidence of the existence of the objects of faith, than the man of sense needs evidence of the existence of the objects of sense.

Well, the proposition is, that this faith originates personal holiness. And why? Because such a faith takes hold of us, and rules us, and possesses us. The idea of God thus apprehended glows within us like a noonday sun. Immortality broods over us like the day, as Wordsworth says. And is it not true, that a man will always be swayed by those things which for the time being seem to him the most substantial verities? If they be wordly interests, material good, he will follow them. His religion, if he have any, will bend to them, and he will bow down to the God of this world. On the other hand, if spiritual things seem most real to him, he will follow them; this world and all its interests will bend to them. And that is holiness. For holiness, by the very

definition of the word, is the consecration of all that we are and all that we have unto God.

It was my good fortune — yes, I was about calling it good fortune — to be educated under the influence of the old Assembly's Catechism ; for I got good impressions from it, notwithstanding its gnarled and crabbed theology, and the thorns and briers which it had sticking out all over it. And there is one thing which, in that theology, constitutes in my opinion the chief element of its power. It is its exceeding definiteness. All the abstractions of religion in that creed take a local habitation and a name. We are accustomed to speak of its mysteries and absurdities, and the smoke of metaphysics in which it is involved. But I tell you that, to those who believe them, its doctrines are no mysteries. Those words, God, judgment, heaven, and hell, have a meaning to them which is terribly definite.

Now I do not see why a true and a liberal theology may not have just this same element of power ; why it may not be just as definite as a false one. Dr. Channing remarked, some ten years ago, that Unitarianism must undergo important modifications and developments, ere it could touch living springs in the soul. I believe it has the germs and elements of just such a development, and that this development is towards a more positive and vitalizing faith. Why may we not conceive of God, not as a set of qualities and attributes, but as a living person, whose countenance ever shines above us like the sun shining in his strength ! Why is not the spiritual world unveiled to us, so that its forms come out distinct and bold, and seize the imagination and hold it captive ! Why might not our theories of human nature, instead of touching on the surface of man, go into him and explore him, and send down the blaze of truth among his biases and proclivities to evil, making all that is wrong in him stand out black in the light, so that he will cry out and pray for a clean heart, as the only thing which he cannot live without, either in this life or the life to come ?

With such a faith as this, I do not think we need be concerned

about the practical life. It would hardly be necessary to preach morality. Such a faith would of itself go out into practice. It would create for itself a lovely and a pure morality. The life within would be manifest in the life without. Just as the juices of the tree flow into all the branches, and clothe them with foliage and bloom, and spread out all the scenery of spring-time, even thus would the inward life created by such a faith flow over all the practical life, and make all its deserts blossom as the rose.

I agree with all that has been said of social action. I appreciate the value of our social appliances, whereby we seek to create and keep alive an interest in religion. But how clear is it that we must draw from deeper wells than these. All interest in religion resting on these alone will pass away like the morning cloud and the early dew. We must come back, after all, to the largest and most vital action of the intellect, or rather of the whole soul acting through the intellect, creating this faith which has been described, whose clearly defined objects move and sway the feelings and affections as the heavenly bodies move the tides.

I suppose no man ever had more power in moving the feelings of the masses than Whitefield. But he left no mark upon society. All traces of his preaching soon passed away. And when we read his published sermons, I think we see the reason of this. They have no framework of Christian doctrine; I take it for granted, that they are the most remarkable collection of pious and solemn *nothings* that ever fell from the lips of man. On the other hand, John Wesley, with far less power than Whitefield in exciting the feelings of men, but with far more power in putting *ideas* into their minds and lodging them there, and organizing churches and societies around those ideas, laid the foundation of a denomination which perhaps has spread wider, and accomplished greater good, than any other denomination in Christendom.

How is it in worldly matters? Suppose you would construct a railroad, you would not get men together and exhort them to feel deeply upon the subject. You would first survey the route, gather up the facts, and exhibit them clearly. And then men would be

moved, and moved strongly, to that specific object. How is it in science? Suppose you would interest an ignorant man in the subject of astronomy, you would not exhort him to star-gazing; you would put the telescope to his eye, and then the stupid peasant even would break out in a shout of wonder. It is just so in spiritual things; and is not faith the telescope of the mind that brings spiritual things clear, and makes their outlines distinct and bright, and resolves all these dim nebulae into suns and stars! With all our other means, then, for exciting an interest in religion, let us have profounder thought, prolonged meditation, gazing, as Milton says, on the bright countenance of truth in the quiet and still air of delightful study.

REV. EDMUND B. WILLSON, of Grafton, in rising to second the resolution, said:—

He had been expected to offer some remarks upon the subject embraced in the resolution, but he thought we had reached a point, after the address of the last speaker, when it would be well to close the meeting. For one, he should like to retire beyond the bustle of this noisy city; but he supposed he must fulfil the duty required of him. He remarked that the resolution contained an epitome of the Gospel, — the destiny of the soul and the plan of salvation. Faith is the root of all personal holiness, and practical righteousness its fruit. When our Saviour came to the man with a withered hand, to the halt, the blind, and the sick of the palsy, and healed them, there was an act of faith on their part. To one he said, "Go; thy faith hath saved thee"; to another, "According to thy faith be it unto thee." So it is spiritually. Christ comes to us to heal us of our moral infirmities, to make us whole; and he says to us, "According to your faith be it unto you." Holiness is wholeness, perfect soundness of every part. I speak from consciousness when I say, that none of us are whole. Some have ossified hearts, deadened consciences, with diseased and distorted affections. How many there are who lie like dead men in the presence of Him who only can speak the words of life!

What have we to do as an Association? We should make it our aim and end to bring men into the possession of this living faith, that they may press on toward a life of practical righteousness. As language is both expressive and suggestive of thought, so the exercise of a righteous and Christian life is both the fruit and the nutriment of faith. As the fruits of the tree ripen in the autumn sun, and, if not removed, fall upon the roots and nourish the tree again, so do the fruits of righteousness become the nutriment of the true life of the soul.

4. *Resolved*, That the past contributions of our scholars to the means of Biblical study, and the interest taken at present in the formation of Bible classes, concur with the claims of Scripture, to impose on us the duty of an earnest and constant perusal of the sacred volume.

REV. FRANCIS PARKMAN, D. D., of Boston, was invited to speak upon this resolution, but said : —

He was admonished by the lateness of the hour that it would be improper to detain the audience with the remarks he had intended to make. He should like to have presented to their notice some account of the eminent scholars and critics who had by their commentaries and writings illuminated the Scriptures, and enabled the common reader to go to the sacred volume and understand its divinely inspired pages. He would have spoken of Ezra, the glorious company of the Seventy, of Wickliffe, and of Lightfoot and Griesbach of a later period, and the mighty host of learned men who have given their study and life to the exposition of the Bible. He would also have spoken of the importance of a diligent study of the Scriptures ; but he must reserve what he had intended to offer on these topics, which, perhaps, he might present on some future occasion.

FRANCIS B. HAYES, Esq., of Boston, seconded the resolution, but, owing to the lateness of the hour, said but a few words.

He referred also to the benefit that had been conferred on the Christian world by the labors of eminent scholars in the critical study and explanation of the Bible. He regarded the diligent study of the Scriptures as of the greatest importance, because it saves us from the gloom which would otherwise come over us as we look into the grave, having revealed to us its great doctrines of life and immortality. Although Nature affords some light in regard to the attributes and providence of God, yet it is to the Scriptures we must look for the revelation and evidence of this truth, and also as the rule of faith and moral conduct.

5. *Resolved*, That the logical and spiritual tendencies of Unitarian thought lead, not to scepticism or disorder, but to a calm and clear faith.

REV. WILLIAM H. ELIOT, of St. Louis, addressing the President, said :—

If the responsibility rested upon me, I would not speak, but the responsibility rests upon you, and I will say a few words. I have *heard* of a Christianity without Christ, and of a preacher whose sermons and prayers, so far as the mention of the name of Christ is concerned, might have been apparently delivered in a Mohammedan or Pagan temple ; but there has been no such spirit manifested here to-night. He felt that, if the committee could have known what the speeches would have been to-night, they would not have added this resolution.

Mr. Eliot then gave an interesting account of his church in St. Louis. When he went there he had *twelve* persons at the communion. He now had sometimes as many as one hundred and sixty. How were they made Unitarians ? Not by the preaching of dogmatic and controversial theology, but by teaching them the need of coming nearer to Christ. Though not strong, their strength consisted in the power of their Christian faith ; the calmness and resignation with which they could meet the trials of life and the hour of death. There are more who have become Unit-

rians by conviction of the heart, than by an increased scepticism of the mind.

REV. WILLIAM MOUNTFORD, of Gloucester, was invited to speak, and in allusion to the supposed tendency of Unitarianism to scepticism, said : —

It is not true. The spirit of Unitarianism does not lead to scepticism. In England the Unitarians are placed in a position to test this very question. They stand in the position of Reformers. He said that nine out of twelve of the Corn League were Unitarians. In proportion to their numbers, they exert a large influence upon the public mind. That influence was in favor of a sound religious faith. Who are the men who have written the ablest words, and proved themselves the ablest defenders of the Christian religion, on its historical as well as its internal evidences? They have been Unitarians. The very men who had exposed the errors and dogmas of the Church had been the strongest advocates of the faith common to all Christians.

Who, in other lands, are the men who have broken away from a traditional belief, and lapsed, not into some other more rational form of Christian faith, but into the depths of infidelity? In France they had fallen from Catholicism into worse errors still.

He referred to Milton, and Locke, and Newton, and Priestley. Their Unitarianism led them, not to scepticism, but, from the study of Nature and her laws, to the further study of the Scriptures for the defence of Christianity against the assaults of the Adversary.

Mr. Mountford alluded to our great rivers, and the vast country that spreads itself to the westward. Unless an influence shall go forth from our religion, unless Christianity shall be presented to the mind in a form that cannot be rejected, so that it shall interest and move the heart, those beautiful regions will lack the elements of true prosperity and power. Let us labor on till our warfare is accomplished, and the world is blest, and the kingdoms of this world would become the kingdoms of our Lord and his Christ.

ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

In the year one thousand eight hundred and forty-seven.

An Act to incorporate the American Unitarian Association.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows:— Section 1. Charles Briggs, Samuel K. Lothrop, Henry P. Fairbanks, their associates and successors, are hereby made a corporation, by the name of the American Unitarian Association, with all the powers and privileges, and subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes; and said corporation may hold real and personal estate to the value of fifty thousand dollars, to be devoted exclusively to the promotion of the interests of moral and religious instruction. Section 2. All donations, devises, and bequests of real and personal estate, which may heretofore have been made to the American Unitarian Association, or to the Executive Committee thereof, shall be and enure to the use and benefit of the corporation hereby created, to be appropriated, however, to the purposes designated in any other donation, devise, or bequest. Section 3. This Act shall take effect from and after its passage.

House of Representatives, March 3d, 1847. Passed to be enacted.

EBEN. BRADBURY, *Speaker.*

In Senate, March 4, 1847. Passed to be enacted.

W. B. CALHOUN, *President.*

March 4th, 1847. Approved.

GEO. N. BRIGGS.

Secretary's Office, March 5, 1847.

I certify the foregoing to be a true copy of the original Act.

JOHN G. PALFREY,

Secretary of the Commonwealth.

BY-LAWS.

ARTICLE 1. The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure

Christianity throughout our country ; and all Unitarian Christians in the United States shall be invited to unite and coöperate with it for that purpose.

ART. 2. An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life.

ART. 3. The officers shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and five Directors, two of whom, at least, shall be laymen. These officers shall be chosen by ballot, at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

ART. 4. These officers shall constitute an Executive Committee, who shall meet at least once in each month, and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number, between any two annual meetings, and to call special meetings of the corporation whenever they shall deem it necessary or expedient.

ART. 5. It shall be the duty of the Secretary to keep a full record of the meetings of the corporation, and of the Executive Committee ; to conduct the correspondence of the Association, and keep an accurately arranged file of the same ; and in general to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence ; and his salary shall be determined by vote of the corporation at the annual meeting.

ART. 6. The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at nine o'clock, A. M., at such place in the city of Boston as the Executive Committee may appoint, of which due notice shall be given by advertisement in two or more newspapers published in Boston, at least ten days previous.

ART. 7. Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

1850

CLERGYMEN MEMBERS FOR LIFE.

The following clergymen have been made members for life of the Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbot, Abiel, D. D.
 Adams, Edwin G.
 Alden, Seth
 Alger, Horatio
 Alger, William R.
 Allen, Joseph, D. D.
 Allen, Joseph H.
 Allen, T. Prentiss
 * Andrews, William
 Arnold, Augustus C. L.
 Babbidge, Charles
 * Bancroft, Aaron, D. D.
 Barrett, Samuel, D. D.
 Barry, William
 * Bartlett, John
 * Bascom, Ezekiel L.
 Bates, Reuben
 Bellows, Henry W.
 Bigelow, Andrew, D. D.
 Billings, Liberty
 * Brazer, John, D. D.
 Briggs, Charles
 Brigham, Charles H.
 Brooks, Charles
 Brooks, Charles T.
 Brown, Addison
 Brown, J. F.
 Buckingham, Edgar
 Buckingham, J. A.
 Burnap, George W.
 Burton, Warren

Bush, S. W.
 Chandler, Seth
 * Channing, William E., D. D.
 Clark, Amos
 Clarke, Samuel
 Cole, Jonathan
 * Colman, Henry
 Conant, A. H.
 Coolidge, James I. T.
 Cordner, John
 Crafts, Eliphalet P.
 Crosby, Jaazaniah
 Cunningham, Francis
 Cutler, Curtis
 * Damon, David, D. D.
 Davis, Hasbrouck
 Dewey, Orville, D. D.
 Doggett, Theophilus P.
 * Edea, Edward H.
 * Edea, Henry, D. D.
 Edes, Henry F.
 Ellis, George E.
 Emmons, Henry
 Everett, Oliver C.
 Farley, Frederic A.
 Field, Joseph, D. D.
 * Flint, Jacob
 Flint, James, D. D.
 Fossdick, David
 Fox, Thomas B.
 Frost, Barzillai

* Dead.

Frothingham, William
Furness, William H., D. D.

Fuller, Arthur B.

Gage, Nathaniel

Gannett, Ezra S., D. D.

* Gannett, Thomas B.

Gray, Frederic T.

Greene, William B.

* Greenwood, F. W. P., D. D.

Hale, Edward E.

Hall, Edward B., D. D.

Hall, Nathaniel

Hamilton, Luther

Harrington, Joseph

Hedge, Frederic H.

Hill, Alonzo, D. D.

Hill, Thomas

Holland, Frederic W.

Hosmer, George W.

* Howe, Moses

Huntington, Frederic D.

Huntoon, Benjamin

Ingersoll, George G., D. D.

Johnson, Rufus A.

Judd, Sylvester

Kendall, James, D. D.

Knapp, Frederic N.

Lambert, Henry

Lamson, Alvan, D. D.

Lathrop, Thomas S.

Leonard, Levi W., D. D.

Lincoln, Calvin

* Little, Robert

Livermore, Abiel A.

Livermore, Leonard J.

Loring, Bailey

Lothrop, Samuel K.

Lunt, William P.

May, Samuel, Jr.

Merrick, John M.

Miles, Henry A., D. D.

Moore, Josiah

Morse, William

Moseley, William O.

Motte, Mellish I.

Muzzey, Artemas B.

Newell, William

Nichols, Ichabod, D. D.

Nightingale, Crawford

Noyes, George R., D. D.

Nute, Ephraim

Osgood, Joseph

Osgood, Peter

Osgood, Samuel

Palfrey, Cazneau

Palfrey, John G., D. D.

* Parker, Nathan, D. D.

Parker, Theodore

Parkman, Francis, D. D.

Parkman, John

* Peabody, Oliver W. B.

* Peabody, William B. O., D. D.

Peabody, Ephraim, D. D.

* Phipps, Harrison G. O.

Phipps, J. H.

Pierpont, John

Pike, Richard

Putnam, George, D. D.

Reynolds, Grindall

Richardson, James, Jr.

Richardson, Joseph

* Ripley, Ezra, D. D.

Ripley, George

* Ripley, Samuel

Robbins, Chandler

Robbins, Samuel D.

Robinson, Charles
 * Rogers, Timothy F.
 Sanger, Ralph
 Sargent, John T.
 Sears, Edmund H.
 Sewall, Charles C.
 Sewall, Edmund Q.
 Shackford, Charles C.
 Simmons, George F.
 Smith, Amos
 Smith, Joseph C.
 Stearns, Oliver
 Stebbins, Rufus P., D. D.
 Stetson, Caleb
 Stevens, Daniel W.
 Stone, Edwin M.
 * Storer, John P. B.
 Sullivan, Thomas R.
 Sweet, John D.
 * Swett, William G.
 Thayer, Christopher T.
 * Thayer, Nathaniel, D. D.
 Thomas, Moses G.
 Thompson, James, D. D.

Thompson, James W., D. D.
 Waite, Josiah K.
 Walker, James, D. D.
 * Ware, Henry, Jr., D. D.
 Ware, William
 Waterston, R. C.
 Weiss, John
 Wellington, Charles
 * Wella, George W.
 Wheeler, A. D.
 White, John
 White, William H.
 * Whitman, Bernard
 * Whitman, Jason
 Whitman, Nathaniel
 Whitney, Frederic A.
 Whitwell, William A.
 Williams, George A.
 Willis, Martin W.
 Willson, Edmund B.
 * Withington, Hiram
 Woodbury, Asa
 Young, Alexander, D. D.
 Young, Joshua

OTHER MEMBERS FOR LIFE.

Abbot, Ezra
 Abbot, Harris
 Abbot, Samuel
 Abbott, Miss Abigail
 Adams, Benjamin T.
 Adams, James, Jr.
 Adams, Philip
 Adams, Zabdiel B.

Alger, Cyrus
 Alger, Francis
 Allen, G. M.
 Ames, David W.
 Ames, Mrs. David
 Ames, Seth
 Andrews, Ebenezer T.
 Andrews, W. T.

Frothingham, William

Furness, William H., D. D.

Fuller, Arthur B.

Gage, Nathaniel

Gannett, Ezra S., D. D.

* Gannett, Thomas B.

Gray, Frederic T.

Greene, William B.

* Greenwood, F. W. P., D. D.

Hale, Edward E.

Hall, Edward B., D. D.

Hall, Nathaniel

Hamilton, Luther

Harrington, Joseph

Hedge, Frederic H.

Hill, Alonzo, D. D.

Hill, Thomas

Holland, Frederic W.

Hosmer, George W.

* Howe, Moses

Huntington, Frederic D.

Huntoon, Benjamin

Ingersoll, George G., D. D.

Johnson, Rufus A.

Judd, Sylvester

Kendall, James, D. D.

Knapp, Frederic N.

Lambert, Henry

Lamson, Alvan, D. D.

Lathrop, Thomas S.

Leonard, Levi W., D. D.

Lincoln, Calvin

* Little, Robert

Livermore, Abiel A.

Livermore, Leonard J.

Loring, Bailey

Lothrop, Samuel K.

Lunt, William P.

May, Samuel, Jr.

Merrick, John M.

Miles, Henry A., D. D.

Moore, Josiah

Morse, William

Moseley, William O.

Motte, Mellish I.

Muzzey, Artemas B.

Newell, William

Nichols, Ichabod, D. D.

Nightingale, Crawford

Noyes, George R., D. D.

Nute, Ephraim

Osgood, Joseph

Osgood, Peter

Osgood, Samuel

Palfrey, Cazneau

Palfrey, John G., D. D.

* Parker, Nathan, D. D.

Parker, Theodore

Parkman, Francis, D. D.

Parkman, John

* Peabody, Oliver W. B.

* Peabody, William B. O., D. D.

Peabody, Ephraim, D. D.

* Phipps, Harrison G. O.

Phipps, J. H.

Pierpont, John

Pike, Richard

Putnam, George, D. D.

Reynolds, Grindall

Richardson, James, Jr.

Richardson, Joseph

* Ripley, Ezra, D. D.

Ripley, George

* Ripley, Samuel

Robbins, Chandler

Robbins, Samuel D.

Davis, James
Davis, James, Jr.
Davis, Joseph
Davis, J. Amory
Davis, Mrs. M. M.
Deany, Daniel
Dix, Miss D.
Dorr, John
* Dorr, Samuel
Draper, James
Dwight, George
Dwight, Mrs. George
Dwight, Jonathan
Dwight, Mrs. Mary
Dwight, William
Eager, William
Edwards, Elisha
* Ellis, David
Ellis, Jonathan, Jr.
Emerson, George B.
Emmons, John L.
Everett, Miss Eliza G.
* Everett, Moses
* Everett, Otis
Fairbanks, Henry P.
Fairbanks, Mrs. Henry P.
Fairbanks, Stephen
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219. The History of the Doctrine of Atonement. By Rev. James Freeman Clarke.	4	242. Sin and its Penalties. By Rev. George Putnam, D. D.	2
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228. The Story of a Converted Skeptic. By Rev. James Freeman Clarke.	2	251. Twenty-third Report.	5
229. Reasons for not receiving the Trinity. By Rev. John Corder.	4	252. Anniversary Address before the American Unitarian Association. By Orville Dewey.	2
230. The Voices of the Dead. By Rev. Orville Dewey, D. D.	3	253. Religious Forms. By A. P. Peabody.	2
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THE AMERICAN UNITARIAN ASSOCIATION.

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1st Series.

No. 285.

THE

TWENTY-SEVENTH REPORT

OF THE

AMERICAN UNITARIAN ASSOCIATION,

WITH THE

ADDRESSES AT THE ANNIVERSARY,

MAY 25, 1852.

BOSTON:

CROSBY, NICHOLS, AND COMPANY,

111 WASHINGTON STREET.

JUNE, 1852.

Price 3 Cents.

CAMBRIDGE:
METCALF AND COMPANY,
PRINTERS TO THE UNIVERSITY.

TWENTY-SEVENTH ANNIVERSARY.

THE Twenty-seventh Anniversary of the American Unitarian Association was celebrated May 25th, 1852.

The meeting for business was held in the Bedford Street Chapel, at 9 o'clock, A. M.

The meeting was called to order by the President, and prayer was offered by Rev. Joseph Richardson, of Hingham. The record of the last annual meeting was read. After which the Report of the Executive Committee was presented by the Secretary, and portions of it were read. The Treasurer's Report was then read, and referred to Messrs. Nathaniel A. Barrett and John H. Rogers, as auditors.

The Association then proceeded to the choice of officers. A Committee of Nomination was appointed. Rev. Charles Brooks having declined a reelection, the following gentlemen, whose names were presented to the meeting, were chosen officers for the ensuing year.

PRESIDENT.

REV. SAMUEL K. LOTHROP, of Boston.

VICE-PRESIDENTS.

HON. STEPHEN FAIRBANKS, of Boston.

REV. EDWARD B. HALL, D. D., of Providence, R. I.

EXECUTIVE COMMITTEE.

ISAIAH BANGS, Esq., of Cambridge,	} <i>Directors.</i>
HON. ALBERT FEARING, of Boston,	
REV. HENRY A. MILES, D. D., of Lowell,	
REV. GEORGE W. BRIGGS, of Plymouth,	
REV. WILLIAM R. ALGER, of Roxbury,	

HENRY P. FAIRBANKS, Esq., of Charlestown, *Treasurer.*

REV. CALVIN LINCOLN, of Boston, *Secretary.*

The usual business having been transacted, the Association adjourned to meet at the Federal Street Meeting-house, at 7½ o'clock.

At a meeting of the Executive Committee, in the afternoon, Rev. Charles Briggs was appointed to perform the duties of Assistant Secretary.

TREASURER'S REPORT.

Statement of the Receipts and Expenditures of the American Unitarian Association, for the Year ending May 25th, 1852.

RECEIPTS.

Balance in the Treasury, May 27th, 1851, as per account then rendered,	\$ 385.49
From Auxiliary Associations and Annual Subscribers,	\$ 746.68
“ Societies, by Contribution and Subscription,	3,303.37
“ Societies and Individuals, for Churches needing aid,	185.00
“ Societies and Individuals, for Theological Education,	158.00
“ Sales of Books, principally Channing's Works,	623.98
“ Sales of Tracts,	94.73
“ Donations,	180.00
“ Life Members,	321.00
“ Interest of Permanent Fund,	755.00
	<hr/>
	6,367.76
“ Borrowed Money,	1,500.00
“ Balance due the Treasurer,	36.23
	<hr/>
	\$ 8,289.48

EXPENDITURES.

For Printing and Binding Tracts,	\$ 917.24
“ Channing's Works and other Books for Sale and Distribution,	412.20
“ Salary of General Secretary,	1,500.00
“ “ “ Assistant “	500.00
“ Travelling Expenses of Secretary and Members of the Executive Committee,	176.13
“ Expenses of Delegates to Cincinnati Convention,	100.00
	<hr/>
Amount carried forward,	3,605.57

Amount brought forward;		\$ 3,605.57	
For Rent of Office,		350.00	
“ Incidental Expenses,		159.16	
“ Interest on Borrowed Money,		35.75	
		<hr/>	\$ 4,150.48
For Missionary Purposes, viz. : —			
Rev. I. Coddington,		\$ 558.83	
“ G. W. Webster,		100.00	
“ T. D. Howard,		50.00	
“ S. Saltmarsh,		50.00	
“ C. H. Dall,		20.00	
“ M. De Lange,		19.00	
“ W. W. Hebbard,		15.50	
		<hr/>	813.33
For Theological Education, viz. : —			
Meadville School, for Salary of Principal,		\$ 250.00	
“ “ “ Education of Students,		252.00	
		<hr/>	502.00
For Aid of Unitarian Society in Nashville, Tenn.,		200.00	
“ “ “ “ Lockport, Ill.,		100.00	
“ “ “ “ Rockford, “		50.00	
“ “ “ “ Cannelton, Ind.,		100.00	
“ “ “ “ Wheeling, Va.,		62.00	
“ “ “ “ Pittsburg, Pa.,		150.00	
“ “ “ “ Jefferson, N. Y.,		79.17	
“ “ “ “ Bridgeport, Conn.,		240.00	
“ “ “ “ Brooklyn, “		150.00	
“ “ “ “ Southington, “		100.00	
“ “ “ “ Hartford, “		500.00	
“ “ “ “ Bucksport, Me.,		150.00	
“ “ “ “ Topsham, “		75.00	
“ “ “ “ Bath, “		470.00	
“ “ “ “ Calais, “		67.50	
“ “ “ “ Greenfield, Mass.,		50.00	
“ “ “ “ Rowe, “		50.00	
“ “ “ “ Athol, “		50.00	
“ “ “ “ Westboro’, “		30.00	
“ “ “ “ Mansfield, “		100.00	
“ “ “ “ So. Natick, “		50.00	
		<hr/>	2,823.67
			<hr/>
			\$ 8,289.48

Appropriations made, but not yet drawn from the Treasury : —

For Aid of Society in Bucksport, Me.,	.	.	.	.	\$ 100.00
" " " Calais, "	.	.	.	.	100.00
" " " Greenfield, Mass.,	.	.	.	.	50.00
" " " New Salem, "	.	.	.	.	100.00
" " " Clinton, "	.	.	.	.	200.00
					<hr/>
					\$ 550.00

Er. Ex.

H. P. FAIRBANKS, *Treasurer.*

Boston, May 25th, 1851.

Boston, June 3d, 1852. The undersigned have examined the accounts of the Treasurer for the year ending May 25, 1852, and find the same to be correctly cast and properly vouched.

N. A. BARRETT, }
JOHN H. ROGERS, } *Auditors.*

REPORT OF EXECUTIVE COMMITTEE

THROUGH the kindness of Divine Providence, we are brought to the close of another year of our associated existence. The occasion invites us to consider the purpose for which our Association was formed, to review the measures which we have employed to accomplish its objects, to inquire what are the special demands which now address us as a Christian denomination, and to acknowledge the goodness of God in all of success that has attended our labors, and in all of prosperity with which our churches have been blest.

The American Unitarian Association was organized for the diffusion of Christian truth and the promotion of Christian piety. Keeping these objects steadily in mind, the Executive Committee during the past year have not been studious of change in their modes of operation. While adhering to the general course of former years, which experience had shown to be judicious and efficient, they have been ever ready so to vary their measures as to meet those new exigencies and modes of thought which from time to time are manifest where the common mind is both free and active.

Cherishing these views, the Committee have thought it

an object of primary importance to awaken in the churches of our faith a strong interest in effecting those objects for which our Association was formed. They have been deeply solicitous that the true character of our work should be understood, that the relations of the Association to the religious interests of our country should be made plain, and that it should be seen and felt throughout the denomination, as it is constantly shown by our correspondence, that there is a great and increasing demand for that class of benevolent operations contemplated by our organization. With the vast increase of population in our land, and the growing spirit of freedom in the world, there are constantly arising new forms of thought and opinion in regard to man's highest duties and most sacred relations. Time-hallowed institutions are rudely assailed, doctrines long revered are denied. Should it be said that evidence is wanting of deep research and patient study, there is abundant evidence of bold questioning and free inquiry. In this condition of society a broad field for Christian enterprise and activity opens before us. And we would not have it thought that our existence is perpetuated chiefly to maintain a position hostile to other denominations, or that we may occasionally issue a sharp polemic tract on doctrinal theology. For our Association there is a higher work. Representing a body of disciples who may claim, without boasting on the one hand, or affected humility on the other, a common measure of intelligence, we would interpret the Gospel to the growing intelligence of our country. Believing in the divine authority of Christianity, we would furnish to inquirers the means of understanding the claims of our religion to a divine origin. Our Association, in the name of benevolent Christian hearts, would become the medium of light to the darkened mind,

of peace and hope to the disturbed and heavy-laden spirit. Believing that purposes thus exalted were contemplated by the founders of our society, we introduce this topic thus early in our Report, because we trust that the work in which we are engaged, if clearly understood, will secure the approving judgment, the cordial sympathy, and the active coöperation of the enlightened and liberal men of our denomination.

With such views, the Executive Committee have commenced and prosecuted the work assigned them for the last year.

We have continued to circulate our standard works, and often receive very gratifying accounts of their wide distribution and salutary influence.

There has been an increased demand for the tracts of the Association, and they have been very widely scattered for gratuitous distribution. We have felt the more called upon to supply this want, as the Book and Pamphlet Society has transferred the contents of its shelves to our depository.

The Committee have been often invited to consider the wants of feeble societies in New England. These churches are usually found to exist as fragments of some of our ancient territorial parishes. While newly received opinions have withdrawn a portion of a once united people from the altar which their fathers reared, and the love of many has waxed cold, a few remain faithful supporters of the institutions of our religion. They would secure for their children, and retain for themselves, the hallowing influences exerted by the worship of the Lord's day. To this class of societies we have made appropriations, guided in the amount given by the resources of the Association and the relative claim of the applicants for aid.

In the more recently settled portions of our country,

similar appropriations are made with the prospect of seeing the newly established society, at no distant time, able to sustain Christian worship without foreign assistance.

The pecuniary difficulties which often embarrass the student in theology have not been overlooked by the Committee. The trials and claims of these young men to the kind consideration of the charitable have been made known in the addresses made by the Secretary to our churches. Such appeals have not been in vain. We have thought it a work in harmony with the design of our Association, to become the medium of communicating from the friends of our religion the needed assistance to those men who are hereafter to become the preachers of this religion.

Owing to the facility of communication with the adjacent country, large numbers who formerly resided in the city have now established their home in its vicinity. While this state of things may have impaired the strength of some religious societies in the metropolis, it has given occasion for new societies in the neighborhood of Boston, and added very materially to the strength of some of our older congregations.

The church commenced during the year in Cambridge, by a new and promising society, has been completed, and is now open for the stated services of religion.

In the rapidly increasing village at Newton Corner, a society has been organized under favorable circumstances, with the promise of the speedy erection of a church and the settlement of a minister.

The societies at East Boston and Chelsea during the past year have had valuable accessions to their numbers, have obtained permanent pastors, and are actively engaged in arrangements for the erection of suitable houses of worship.

At Winchendon, in the interior of the State, a society, commenced a few years since, has been reorganized, and is about settling a minister under very favorable auspices.

The new society at Bath, Me. has, during the year, greatly increased in numbers, erected a commodious church, and is now favored with a ministry that promises to be permanent.

The church commenced by the society at Wheeling, Va., the last year, has just been completed and a minister settled.

The societies at Detroit, Mich., Cannelton, Ind., and Savannah, Ga., are now in a prosperous condition, and have procured the labors of earnest and efficient pastors.

We have favorable accounts of the newly established society at Nashville, Tenn.

A new impulse has been given to the society at Mobile by the ministrations of the past winter, and the great want now of this society is a settled pastor.

The churches of our faith throughout the entire West have never before given equal evidence of a healthy growth. At the Convention held at Cincinnati the present month, the reports made by their representatives afford conclusive proof of their prosperity.

The missionary movements of the Association, although comparatively limited in extent, have been followed by the most encouraging results. Besides the occasional services of settled ministers, we have employed one missionary for the year in the State of Illinois. His marked ability and zeal have commanded attention throughout the large circle of towns in which he has labored.

The last autumn, the Secretary, in a journey through Maine, was requested to procure a preacher for a town on the extreme eastern borders of that State, — a town contain-

ing from twelve to fifteen hundred inhabitants, and yet without a minister. The Executive Committee appropriated fifty dollars in response to this application. A clergyman was employed for missionary labor in this field. The interest awakened by his services was so general and strong, that, on the close of his engagement as a missionary, he was engaged by the people to whom he had been sent, for one year.

During the year several churches, whose growth and prosperity had been materially retarded by pecuniary embarrassment, have, by their own efforts and the liberality of sister societies, become entirely free from debt. More than thirty thousand dollars have been raised for objects of this description in our denomination, in New England and New York, including from two to three thousand contributed to aid the liberal and enterprising society at Syracuse, N. Y., whose church had been recently destroyed.

In this diversion of funds to local objects, and in the unwonted pressure in the money market, we account for the fact that our own receipts, as will be shown by the Treasurer's Report, have fallen below the amount of some preceding years. We rely the more readily on this explanation, as there has been no single Sunday of the year on which some one of our churches has not been freely opened, that the purposes and needs of the Association might be stated. We think it pertinent in this connection to remark, that in our larger towns and cities a Ministry at Large is sustained by the churches of our denomination. These objects of local interest have unquestionably absorbed large contributions, which otherwise would have been added to the funds of the Association. It gives us much satisfaction to state, that during the past winter application has very frequently been

made at our office for information and counsel in regard to the great doctrines of our religion, and the great duties of the Christian life. To answer such inquiries, the office has been open during the afternoon for several months of the year.

It gives us pleasure to state, that Augustus Graham, Esq., of Brooklyn, N. Y., a man of great liberality, has by will left ten thousand dollars to the Association.

We also learn incidentally, that from the estate of the late Dr. Thomas of Tyngsboro' we shall receive a small bequest.

In the present condition of our churches, and in the existing state of religious opinion in our country, your Committee find a manifest demand for a closer alliance among the members of our body, and a large increase of denominational activity. We believe that the members of our Unitarian societies should all unite with energy in executing the work to which in the providence of God we are now called. We would see all those who adhere to the great principles and doctrines which distinguish us as a body of disciples, coöperating to support these principles and to disseminate these doctrines. We would not encourage that zeal which is narrow, denunciatory, and aggressive; but we do urge united and earnest action in discharging our own obligations, in doing our own work. Such united action is needed to sustain a true life in our own societies. Can we love the truth, and not pray for its diffusion? Can we appreciate, to any extent, the value of the Gospel, and not labor for its more complete establishment? It is thought that great changes have been effected in the opinions of the prevailing denominations of Christians in our land. So much is doubtless true. Has not this result been produced by means of the past efforts of our own body? Shall we discontinue our labors because

they have hitherto been productive of good ? Will inaction in the cause of freedom and charity hasten the time when sectarian barriers shall be universally thrown down ? But allowing that we have no special work to perform in the cause of truth and freedom, can we with honor to our own principles, with a true allegiance to the authority of our faith, remain idle spectators of the struggle going on between truth and error, worldliness and spirituality, leaving to other divisions of the Church the labor, resigning to them the privilege, of becoming coworkers with God in establishing on earth the kingdom of his Son ?

Another consideration shows the demand which there is for earnest, united action, by the members of the Unitarian body. From our correspondence, and from personal inquiries at our office, we are authorized in asserting the existence in every part of our land of a large and increasing class of minds, who fail to receive a vitalizing influence from the great truths and spiritual ideas of our religion, because these truths and ideas are obscured, and shorn of their power, by the speculative doctrines in which they are embodied, doctrines which appear to them as unscriptural and unreasonable. Men of this description are found in large numbers, among the intelligent and well educated, and especially among those in the forming period of life. Such minds can oftentimes accept as true the positive instructions of our faith ; and by the quickening power of these instructions may be saved from worldliness and unbelief. Can we then innocently retire from a field of usefulness in which Divine Providence so manifestly commands us to labor ? That our efforts may be effective, our moral forces must be concentrated and our religious charities united.

The Committee are happy to discover the evident signs

of a growing unanimity of thought, opinion, and feeling on those great doctrines which are suited to awaken a true life in the soul, around which the affections may be fastened, doctrines which in their positive exhibition may become both the basis of union and the incentive to untiring activity. For it is true that our continued existence and progress as a denomination are naturally tending, as has been the case in the life and history of all sects, to produce a more positive form of doctrine, to bring out our religious opinions in their express and direct, rather than their negative and antagonistic relations. The first natural tendency of a division in a large body of Christians, like that of the old Congregationalists of Massachusetts, is to make both parties run into the extremes of divergence, and dwell upon the points which each denies and in which each stands in opposition to the other, rather than to live in the power and unfold the direct force and beauty of the positive truth which each believes. Such was the effect of the separation which took place some thirty years ago between the Orthodox and Unitarian Congregationalists of Massachusetts, or at least, we may say, it was the effect produced upon ourselves. From this antagonistic condition and tendency we are and have been for some time recovering ; and now the positive force and beauty of our religious opinions are more dwelt upon, unfolded, and experienced, and are producing, we trust, a deeper and holier spiritual life among us.

The prevailing tone of feeling and opinion in the denomination in relation to Jesus Christ affords an interesting illustration of this point. In denying the Trinity, and the Orthodox view of the nature of Christ, and kindred topics, we naturally passed to the other extreme, and regarded Christianity too much as an abstract system of truth, rather than

truth, gathering around the life and character of Christ, and deriving its vital, quickening power from its connection with the facts and incidents of his history as the incarnate Son of God. But Christ is the central point and power of his Gospel; and we find that our simple and positive view, both of himself and his office, as the *One* Mediator between God and man, the well-beloved Son, whom the Father sent into the world to suffer and to die, the just *for* the unjust, that he might bring us to God, — the more it is felt and apprehended, the more full is it of a quickening and regenerating power. We do not stop — it is not necessary — to reduce all our thoughts upon this theme, by a sharp analysis, to logical precision, but yielding to the emotions which the simple history of Christ in the Gospels, read for a practical, and not a doctrinal purpose, naturally awakens, we find in these emotions an inspiring element of Christian love and faith.

That Christ is *not* God, not the second person in the Trinity, — this is a mere negation, without power. We dwell upon the positive fact, that he is the great manifestation of God in the flesh, the image and representation of God to us. In his words we have the Divine wisdom, and in his character we read and understand the Divine attributes, and behold in him a union with the Father, which makes him, in reality, the brightness of the Father's glory and the express image of his person. The *why* and the *how* Christ died for us, whether as an expiation, or a substitution, or satisfaction, — speculative questions, — we leave them to speculation. We are penetrated with the simple fact that he *did* die for us, that that holy one of God, that that beautiful, blameless, and beneficent life ended in intense agony upon the cross, for our sakes; and in that cross we find a reconciling power. It speaks to our affections; it touches our consciences; it

brings us in humility and penitence to the very presence of the Father, where Christ is, an ever-living intercessor and advocate for us. Christianity becomes to us, not a mere system of moral and religious truth which Christ communicated, but a system of truth which he embodied and exhibited, which gathers around, enters into, emanates from, the great facts of his history ; and as such, holding him high up as an object of exalted reverence, love, gratitude, faith, it has power over our souls.

This tendency to dwell upon and unfold the simple and positive side of our faith is everywhere manifest, and the Committee express the hope, that a more positive faith will be followed by more direct and systematic efforts in our societies to coöperate in the great work of evangelizing our entire country. The missionary enterprise appeals for sympathy and support to every Christian heart. It calls upon us, by our regard for all that is worth preserving in the institutions of our country, by our interest in the forming civilization of a mighty nation, by the spirit of fraternal love, which our religion enjoins, and by our allegiance to Him who died that we might live, to send forth the messengers of divine truth, throughout the length and breadth of our land. From the east and the west we hear the declaration, "The harvest is plenteous, but the laborers are few." Into this broad and promising field our fellow-Christians of other denominations have freely entered. We honor their devotedness, and we rejoice in their success. Not to oppose their efforts, but to extend the power of truth, would we give to the cause of missions our cordial support. When the missionary spirit shall have established itself in the heart of our churches ; when, for the sake of humanity, for the salvation of souls, for the honor of Christ, all shall fervently

pray, and cheerfully work, and freely give, the rich man of his abundance, and the poor man of his penury, then indeed shall we become a truly prosperous denomination. The promise of our ascended Redeemer will be verified, "Lo, I am with you alway"; for we shall be found obeying the command given to his followers, "Go ye into all the world and preach the Gospel to every creature."

NOTE.

The Executive Committee earnestly invite the coöperation of our churches in the great cause which the American Unitarian Association aims to promote, viz. the spread of Christ's Gospel and the promotion of Christian righteousness and piety. This Association has now been in existence more than twenty-five years. Experience has shown, that it is an organization adequate, if furnished with means, to the largest measure of activity and the widest field of operation. Gratifying evidence of the increase both of confidence in the Association, and of a more earnest missionary spirit in the denomination is afforded by the fact, that two thirds of all the funds raised in its behalf have been contributed during the last ten years. Our churches in the country and in our large cities have been freely open for the Secretary of the Association to present the claims of the great cause which all should do something to promote. He will hold himself in readiness to embrace any opportunity of this kind, that may be offered during the present year. It is hoped, that from every congregation which he addresses there will be a hearty response, and a sum contributed commensurate with its ability, and in harmony with the injunction, "Freely ye have received, freely give."

PUBLIC MEETING.

THE Public Meeting of the Association was held on the evening of the 25th of May, in the Federal Street Meeting-house, at 7½ o'clock. Prayer was offered by Rev. James W. Thompson, D. D., of Salem. The Annual Report of the Executive Committee was read by the Secretary. The President, Rev. Mr. Lothrop, stated that no resolutions had been prepared or would be offered ; but that gentlemen had been invited to speak on the prominent topics presented in the Report. These were three :— 1st. The demand for denominational, religious activity. 2d. The practical view of Christ's character as the central truth of the Gospel. 3d. Missionary effort. The President introduced, as the first speaker, Hon. SAMUEL HOAR of Concord, who moved the acceptance of the Report, and said :—

He did not feel at liberty to decline an injunction coming from such a quarter on such an occasion. It was not from modesty, but because of its truth, that he said that the talking apparatus was apt to be active after the thinking power was weakened ; and it might be so in his case. He had never listened to a report which better met his views than the one just read. It presented the true, great object of life ; for what should that object be if not the Christian aim ? It presented also the relation the Saviour bears to Christianity. He is the religion he taught ; the spirit of Jesus is

the religion of Jesus. Having the spirit of the author of our faith, the thing named follows of course. If you believe in Christ, and have his spirit, you will be active in his cause ; otherwise, you are a pretender, and have not yet entered the Christian school. What we want in our denomination is neither more nor less than what is wanted in all denominations. Intellectually, he had no doubt about our views. If he was ever led to question, it was because sometimes there might seem to be a want of earnestness ; that we don't believe as we should that Jesus is Christianity, and have not his spirit. So far as this is the case, it is no matter what our creed is. The Church is better without us than with us. Looking as we must at the fruits, there may be doctrinal error, and yet the right spirit, in many who will give the Church their hearty support, and be wherever a Christian influence is to be exerted.

Rev. Mr. HEDGE of Providence next addressed the meeting.

He would ask, What should their denominational activity be ? Should it be propagandism and proselytism ? If the quality of the denomination was to be judged by its activity in this respect, it could not claim a very high rank in the ecclesiastical world. He said they were not a proselyting sect, not a society of propagandists, never had been such, and, as he believed, never could be, consistently with their position. It was a remarkable fact, that the proselyting zeal in religious sects had generally been in inverse ratio to the purity of their faith. But there was an important distinction between proselyting zeal and missionary action ; the former aiming to break up a settled faith, and to draw its believers over to some other faith ; the latter being a species of activity which meets a want understood already to exist. This was the kind of action which, as a denomination, they were called to engage in, and which was perfectly consistent with their position, not as a sect, not as Unitarians, but as Christians ; and they were to engage in this species of action simply because Christianity exists by self-communication ; that is the condition of its continued

existence in the world ; and the moment the Christian Church ceases to be missionary, it ceases to exist as a positive religion.

Their denomination, then, must be missionary. And under what conditions? In the first place, it should be consistent. They must act historically, in conformity with their own past, with the organic ideas of their religion ; and in order to that, they must understand their whereabouts. Now, he would ask, what was this specific thing that they represented? what was their work in the Christian world, — their aim, on which they founded their right to be? Like all other denominations, they had a negative and positive side ; the former being their protest against what they believed to be the errors of the elder Church, — not only against prelacy, but against spiritual domination of every kind ; and the latter including the two ideas, first, that Christianity is progressive ; that at no period of its history can it be said to have reached its consummation ; and second, that Christianity is a charity, a philanthropy, essentially humanitarian in its character. The speaker said, that he thought they, as a denomination, might claim to have endeavored to be faithful to this idea ; and that they had taken an active part in all the philanthropic movements of the day, and in some taken the lead. He urged that their activity must be consistent with this position, negative and positive ; that they must be true to themselves, and act in obedience to the organic ideas of their denomination ; and the most effective means to be used for prosecuting their work, he thought, were the same that they had been using for the last twenty years, — the publication of tracts and books explanatory of their idea of Christian truth and education.

These were the two great engines of propagandism, and were entirely consistent with their position. Although they had already done much, they might still greatly increase their action in this way. The speaker extended his remarks upon these points, strongly urging the necessity of wider education. He said, if they could only hold their own, they would have nothing to fear ; but they had not always done that. The young of their Church were going forth into other communions ; but this would not happen if

they had received such education as their denomination might impart to them. Let the Sunday School education be systematic; and in this connection he hoped that the time would come when the instruction of the young would be more in the hands of the pastor than at present.

He said that the Association had existed about a quarter of a century, and it could not be denied that it had done a great work. These walls, he said, reminded him that a great work had been done. The production of such a mind and such a life as that of Dr. Channing, whom he considered as the truest type of Unitarian Christianity, was of itself — had nothing else been accomplished — a great work. Moreover, it had done a great work in multiplying the views and doctrines of other denominations. Compare the state of the theology of New England then and now, and the truth of the remark would be seen. He closed by seconding the motion for the acceptance of the Report.

Rev. EDWARD E. HALE of Worcester was then introduced.

He said that he was always inclined to see the positive side, and would speak of the positive side of our operations. We were trying to lift up the civilization of the world. We should inquire what was the course of the ark of the world's salvation. Those who row the material side are working vigorously, with even and powerful strokes of their oars. We are on the spiritual side to do the same; to see that they have not been pulling us round. The voice of Christianity to civilization is, "Friend, come up higher." We want to lift men up physically, intellectually, morally. "The kingdom of heaven cometh," — is always advancing; but sometimes the advance is hardly visible. The speaker illustrated this by a graphic description of the letting in of the Cochituate water into the conduit, and picturing the slowness with which, to eager spectators, it covered the bottom, and began to fill the reservoir, twenty-five acres in extent; seeming for a long time only trickling rills or a shallow, muddy pool. It was thus during the first three centuries with Christianity as it flowed out into the world. But it will roll

on, increasing and deepening as it spreads, as long as the throne of God shall endure, or the Son of God shall live to make intercession for us. What way shall we help this progress? It must startle the angels to hear such a question. Is the world, sitting down, to lift itself up? Where is the external point for our levers to rest on? Where do we get our own motives? Our venerable friend has told us how or by what force the work is to be done. How can we preach except we believe! and we must preach the faith which has saved us, or not preach at all.

•Rev. ANDREW P. PRABODY of Portsmouth was then invited by the President to speak on the practical view of Christ's character, and remarked in substance as follows : —

Christ is his religion. Christianity consists, not of abstract principles, but of mercy and truth made incarnate in Jesus of Nazareth.

Through Jesus alone is the personality of God revealed to us. Independently of the Gospel, the tendency of cultivated minds is toward Pantheism. Plato and his disciples were Pantheists. In modern Christendom, wherever historical Christianity has been set aside, the movement has been in that direction. The rationalism of Germany, for the most part, ignores a personal Deity considered as a distinct object of reverence, worship, and prayer. Pantheism is in fact the religion of nature. The Almighty is hidden from mortal eye behind the springs, within the wheels of the mechanism of the universe. By miracle, and, above all, by personal manifestation, as through Christ, he detaches himself from his works, and becomes a separate object of intelligence, homage, and confidence.

Jesus, too, not his words, but his living, dying, loving personality, is essential to our repose under the burden of repented sin. Sacrifice is the language of love. The parent makes sacrifices for his children, the patriot for his country, the philanthropist for his race. It is sacrifice alone that can make love felt, or render it the object of assured trust. In the death of Christ, God speaks to

man in the well-understood language of sacrifice, and gives us the pledge of his pardoning mercy in the only form in which man could fully appreciate it and repose upon it with entire satisfaction.

Jesus also is our hope of immortality. We are not insensible to the analogies of nature or the tendencies and aspirations of humanity, that point to continued and renewed existence. But such considerations come most promptly to our minds in our unburdened and happy seasons. In the time of need we demand personal assurance. We crave to see immortality brought to light, the eternal life made manifest; and can derive immeasurably more support and consolation from a single glance of realizing faith at the broken sepulchre of Jesus, than from the whole array of natural arguments for immortality.

Finally, we rely on the personal presence and sympathy of Jesus. Our religion binds us to the Son no less than to the Father. In duty and in conflict, he treads the wine-press at our side. And as we look forward to death, it is not on the abstract truths of his Gospel that we rely for support, but on his personal guidance through the valley of the shadow; and our dearest hopes are all expressed when we can say to the Good Shepherd, "I will fear no evil; for thou art with me."

Rev. RUSH R. SHIPPEN of Chicago, Ill. was invited to address the meeting on the need of missionary labor in the West.

He thanked the Association, in behalf of his brethren of the West, for the aid which had been extended to them by the Unitarians of New England. He could not claim to be a representative of the West,—that mighty region which reaches from lake to gulf, that young giant of the world,—but in its obligations to them, in its gratitude, its reverence, its sympathy, he might claim to be its fair, though humble representative. In regard to the wants of the West, one word, he said, was sufficient. What did they want? Every thing that man wants. Of the material advantages of civilization, of every thing conducive to worldly progress, they were fast obtaining an abundance. But for spiritual nutri-

ment the Western people were yet hungering and thirsting ; and the supply of that want still devolved, in large part, upon the Unitarians of New England.

The Report of the Executive Committee was then unanimously accepted ; and the meeting was closed by singing the Doxology.

ACT OF INCORPORATION.**COMMONWEALTH OF MASSACHUSETTS.**

In the year one thousand eight hundred and forty-seven.

An Act to incorporate the American Unitarian Association.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same; as follows:—Section 1. Charles Briggs, Samuel K. Lothrop, Henry P. Fairbanks, their associates and successors, are hereby made a corporation, by the name of the American Unitarian Association, with all the powers and privileges, and subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes; and said corporation may hold real and personal estate to the value of fifty thousand dollars, to be devoted exclusively to the promotion of the interests of moral and religious instruction. Section 2. All donations, devises, and bequests of real and personal estate, which may heretofore have been made to the American Unitarian Association, or to the Executive Committee thereof, shall be and enure to the use and benefit of the corporation hereby created, to be appropriated, however, to the purposes designated in any other donation, devise, or bequest. Section 3. This Act shall take effect from and after its passage.

House of Representatives, March 3d, 1847. Passed to be enacted.

EBEN. BRADBURY, *Speaker.*

In Senate, March 4, 1847. Passed to be enacted.

W. B. CALHOUN, *President.*

March 4th, 1847. Approved.

GEO. N. BRIGGS.

Secretary's Office, March 5, 1847.

I certify the foregoing to be a true copy of the original Act.

JOHN G. PALFREY,

Secretary of the Commonwealth.

BY-LAWS.

ARTICLE 1. The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure

Christianity throughout our country ; and all Unitarian Christians in the United States shall be invited to unite and coöperate with it for that purpose.

ART. 2. An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life.

ART. 3. The officers shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and five Directors, two of whom, at least, shall be laymen. These officers shall be chosen by ballot, at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

ART. 4. These officers shall constitute an Executive Committee, who shall meet at least once in each month, and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number, between any two annual meetings, and to call special meetings of the corporation whenever they shall deem it necessary or expedient.

ART. 5. It shall be the duty of the Secretary to keep a full record of the meetings of the corporation, and of the Executive Committee ; to conduct the correspondence of the Association, and keep an accurately arranged file of the same ; and in general to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence ; and his salary shall be determined by vote of the corporation at the annual meeting.

ART. 6. The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at nine o'clock, A. M., at such place in the city of Boston as the Executive Committee may appoint, of which due notice shall be given by advertisement in two or more newspapers published in Boston, at least ten days previous.

ART. 7. Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

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CLERGYMEN MEMBERS FOR LIFE.

The following clergymen have been made members for life of the Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbot, Abiel, D. D.	Burnap, George W.
Adams, Edwin G.	Burton, Warren
Alden, Seth	Bush, S. W.
Alger, Horatio	Chandler, Seth
Alger, William R.	*Channing, William E., D. D.
Allen, Joseph, D. D.	Clark, Amos
Allen, Joseph H.	Clarke, Samuel
Allen, T. Prentiss	Cole, Jonathan
*Andrews, William	*Colman, Henry
Arnold, Augustus C. L.	Conant, A. H.
Babbidge, Charles	Coolidge, James I. T.
*Bancroft, Aaron, D. D.	Cordner, John
Barrett, Samuel, D. D.	Crafts, Eliphalet P.
Barry, William	Crosby, Jaazaniah
*Bartlett, John	Cunningham, Francis
Bartol, G. W.	Cutler, Curtis
*Bascom, Ezekiel L.	Cutler, R. P.
Bates, Reuben	*Damon, David, D. D.
Bellows, Henry W.	Davis, Hasbrouck
Bigelow, Andrew, D. D.	Dewey, Orville, D. D.
Billings, Liberty	Doggett, Theophilus P.
*Brazier, John, D. D.	*Edes, Edward H.
Briggs, Charles	*Edes, Henry, D. D.
Brigham, Charles H.	Edes, Henry F.
Brooks, Charles	Ellis, George E.
Brooks, Charles T.	Emmons, Henry
Brown, Addison	Everett, Oliver C.
Brown, J. F.	Farley, Frederic A.
Buckingham, Edgar	Field, Joseph, D. D.
Buckingham, J. A.	*Flint, Jacob
Bulfinch, S. G.	Flint, James, D. D.

* Dead.

Fosdick, David
Fox, Thomas B.
Frost, Barzillai
Frothingham, William
Furness, William H., D. D.
Fuller, Arthur B.
Gage, Nathaniel
Gannett, Ezra S., D. D.
*Gannett, Thomas B.
Gray, Frederic T.
Greene, William B.
*Greenwood, F. W. P., D. D.
Hale, Edward E.
Hall, Edward B., D. D.
Hall, Nathaniel
Hamilton, Luther
Harrington, Joseph
Hedge, Frederic H.
Hill, Alonzo, D. D.
Hill, Thomas
Holland, Frederic W.
Hosmer, George W.
*Howe, Moses
Huntington, Frederic D.
Huntoon, Benjamin
Ingersoll, George G., D. D.
Johnson, Rufus A.
Judd, Sylvester
Kendall, James, D. D.
*Kinsley, W. H.
Knapp, Frederic N.
Lambert, Henry
Lamson, Alvan, D. D.
Lathrop, Thomas S.
Leonard, Levi W., D. D.
Lincoln, Calvin
*Little, Robert
Livermore, Abiel A.
Livermore, Leonard J.
Loring, Bailey

Lothrop, Samuel K.
Lunt, William P.
May, Samuel, Jr.
Merrick, John M.
Miles, Henry A., D. D.
Moore, Josiah
Morse, William
Moseley, William O.
Motte, Mellish I.
Muzzey, Artemas B.
Newell, William
Nichols, Ichabod, D. D.
Nightingale, Crawford
Noyes, George R., D. D.
Nute, Ephraim
Osgood, Joseph
Osgood, Peter
Osgood, Samuel
Palfrey, Cazneau
Palfrey, John G., D. D.
*Parker, Nathan, D. D.
Parker, Theodore
Parkman, Francis, D. D.
Parkman, John
*Peabody, Oliver W. B.
*Peabody, William B. O., D. D.
Peabody, Ephraim, D. D.
*Phipps, Harrison G. O.
Phipps, J. H.
Pierpont, John
Pike, Richard
Putnam, George, D. D.
Reynolds, Grindall
Richardson, James, Jr.
Richardson, Joseph
*Ripley, Ezra, D. D.
Ripley, George
*Ripley, Samuel
Robbins, Chandler
Robbins, Samuel D.

Robinson, Charles
 *Rogers, Timothy F.
 Sanger, Ralph
 Sargent, John T.
 Sears, Edmund H.
 Sewall, Charles C.
 Sewall, Edmund Q.
 Shackford, Charles C.
 Simmons, George F.
 Smith, Amos
 Smith, Joseph C.
 Stearns, Oliver
 Stebbins, Rufus P., D. D.
 Stetson, Caleb
 Stevens, Daniel W.
 Stone, Edwin M.
 *Storer, John P. B.
 Sullivan, Thomas R.
 Sweet, John D.
 *Swett, William G.
 Thayer, Christopher T.
 *Thayer, Nathaniel, D. D.
 Thomas, Moses G.
 Thompson, James, D. D.

Thompson, James W., D. D.
 Waite, Josiah K.
 Walker, James, D. D.
 *Ware, Henry, Jr., D. D.
 *Ware, William
 Waterston, R. C.
 Weiss, John
 Wellington, Charles
 *Wells, George W.
 Wheeler, A. D.
 *White, John
 White, William H.
 *Whitman, Bernard
 *Whitman, Jason
 Whitman, Nathaniel
 Whitney, Frederic A.
 Whitwell, William A.
 Williams, George A.
 Willis, Martin W.
 Willson, Edmund B.
 *Withington, Hiram
 Woodbury, Asa
 Young, Alexander, D. D.
 Young, Joshua

OTHER MEMBERS FOR LIFE.

Abbot, Ezra
 Abbot, Harris
 Abbot, Samuel
 Abbott, Miss Abigail
 Adams, Benjamin T.
 Adams, James, Jr.
 Adams, Philip
 Adams, Zabdiel B.
 Alger, Cyrus

Alger, Francis
 Allen, G. M.
 Ames, David W.
 Ames, Mrs. David
 Ames, Seth
 Andrews, Ebenezer T.
 Andrews, W. T.
 Anthony, Edward
 Appleton, Charles T.

Appleton, Francis
Appleton, J. R.
Appleton, Nathan
Appleton, Samuel
Aspinwall, Samuel
Atherton, Charles H.
Baker, Henry F.
Ball, S. S.
Bancroft, Mrs. B. D.
Bangs, Isaiah
Bangs, G. P.
Barker, Joseph A.
Barnard, George M.
Barnes, D. W.
Barnes, S. H.
Barnes, Miss Harriet
Barrett, Nathaniel A.
Bigelow, Alanson
Bigelow, John
*Bird, John H.
Bixby, Miss Keziah
Black, John
*Blake, Mrs. Sarah
Blanchard, Hezekiah
Blanchard, Joshua P.
Bliss, J. Lee
Bliss, Theodore
*Bond, George
Bond, George W.
Boutelle, Mrs. T. R.
*Bowditch, Nathaniel
Bowen, Tully D.
• Bowles, Samuel
Boyd, Francis
Brackett, Samuel E.
Bradford, C. T.
*Bradlee, Joseph P.
Brewster, Oliver
Brewster, William

*Brooks, Peter C.
Brown, Mrs. Amy T.
Bryant, John
Bulloch, W. P.
Burgess, Mrs. A. E. P.
Carew, Joseph
Cartwright, Charles W.
Channing, Mrs. W. E.
Chapin, Harvey
*Chapman, Edmund A.
Chapman, Mrs. Jonathan
Chapman, Mrs. Margaret
Child, Mrs. John
*Child, Richards
Child, Mrs. Richards
Clapp, Miss Catherine
*Clapp, Joshua
Clapp, Mrs. Mary
Clarke, Mrs. Sarah
Cobb, Elijah
Coffin, George W.
Colton, George
Cooke, Mrs. Mary F.
*Coolidge, Joseph
*Cotton, John
Cotton, Joseph, Jr.
Crocker, George A.
Crocker, James H.
Crosby, William
Curtis, Mrs. Philip
Cushing, T. P.
Cushman, Henry W.
Dale, Samuel H.
Dana, Dexter
Danforth, Isaac
Dascomb, Thomas R.
Davis, Charles S.
Davis, James
Davis, James, Jr.

Davis, Joseph
Davis, J. Amory
Davis, Mrs. M. M.
Dean, Theodore
Denny, Daniel
Dillingham, Miss Eliza
Dix, Miss D.
Dorr, John
*Dorr, Samuel
Draper, James
Dwight, George
Dwight, Mrs. George
Dwight, Jonathan
Dwight, Mrs. Mary
Dwight, William
Eager, William
Edwards, Elisha
*Ellis, David
Ellis, Jonathan, Jr.
Emerson, George B.
Emmons, John L.
Everett, Miss Eliza G.
*Everett, Moses
*Everett, Otis
Fairbanks, Henry P.
Fairbanks, Mrs. Henry P.
Fairbanks, Stephen
Fairbanks, Mrs. Stephen
Farley, Mrs. Frederic A.
Faxon, Nathaniel
Fearing, Albert
Fisher, Joshua
*Fitch, Jeremiah
Foot, Homer
Foot, Mrs. Homer
Forster, Jacob
Foster, Charles A.
Foster, Charles W.
Fowle, C. S.

Fowler, James
Francis, Ebenezer
Frost, George
Gardner, John
Gardner, John L.
Gassett, Henry
Gilbert, B. R.
Gould, Benjamin A.
Gould, Mrs. Elizabeth
Gould, Lewis
Grant, Moses
*Gray, Harrison
Gray, John C.
Greele, Samuel
*Green, Ezra
Greene, Sarah
*Hall, Mrs. Edward B.
Hall, Jacob
Hall, Sarah B.
Hallett, George W.
Hamilton, Charles A.
Hammond, Daniel
*Hammond, Samuel
Hawes, Prince
Heath, Charles
*Hedge, Barnabas
Hendee, Charles J.
Hewes, Abraham, Jr.
Hewett, H. N.
Hickling, Charles
Hoar, Samuel
Hodges, George
Holbrook, Ann B.
Holland, Mrs. F. W.
Holmes, Benjamin
*Howard, Abraham
Howard, Charles
Howard, John
Howe, Gilbert H.

Howe, John	Lincoln, M. S.
Howe, Zadock	Lincoln, Oliver
Hull, Henry	Little, J. L.
Hunnewell, H. H.	Livermore, Mrs. E. D.
Hunt, Nathaniel P.	Livermore, George
Hurd, John	Livermore, Isaac
Inches, Henderson	Lombard, Ammi C.
Inches, Miss	Lombard, William
Jackson, Charles	Lord, George
Jackson, Francis	Lord, Ivory
Jarvis, Mrs. Leonard	Lord, Mrs. Sarah C.
Jernegan, Mrs. Mary	Loring, Benjamin
Johnson, James	*Loring, J.
Johnson, Mrs. J.	*Loring, William I.
*Johnson, Milton	Loud, Jacob H.
Jones, Miss Charlotte	Low, A. A.
Jones, Mrs. J. C.	Low, Francis
Jones, Mrs. Sarah	Low, John J.
Judd, Mrs. Sylvester	Low, Mrs. Rachel
Kendall, Henry L.	Lowell, John A.
Kettell, John P.	Mackay, R. C.
*King, Daniel P.	Manley, Mrs. Abigail
*King, Gedney	Manley, John R.
King, Samuel B.	Manley, Miss Mary
Knight, William H.	Manning, Mrs. Elizabeth
Knight, Mrs. W. H.	Manning, F. C.
Kuhn, George H.	*Marsh, Ephraim
Lamson, Benjamin	Mason, Earl P.
Lamson, Mrs. F. T.	Matchett, Miss E. P.
Lamson, John	*May, Joseph
Lane, George	May, Samuel
Lawrence, Abbott	Mellen, Michael
Lawrence, Amos	*Metcalf, E. W.
*Lawrence, Luther	Merrill, George
*Lawrence, William	Miles, Mrs. Henry A.
Lee, Miss Rebecca	Morgan, Charles W.
Leonard, Lemuel	Morton, Ichabod
Lewis, S. S.	*Munson, Israel
Lewis, Mrs. S. S.	Newell, J. R.

Newman, Henry
Newman, Miss Margaret
Newman, Miss Mary
*Nichols, Charles C.
Nichols, Miss C. K.
Olmsted, Charles H.
Orne, William W.
Osborn, Kendall
Osgood, Isaac
*Otis, Harrison G.
Owen, John
Parker, Daniel P.
*Parkman, George
*Parkman, Mrs. Sarah
*Parsons, Thomas
*Parsons, William
Paine, Daniel
*Peabody, Joseph
*Peabody, Mrs. W. B. O.
*Peele, Willard
Peirce, Henry A.
Perkins, Francis
Perkins, Thomas H.
Pettes, Henry
Phelps, Mrs. Abel
*Phillips, Mrs. John
Phillips, Jonathan
Phillips, Stephen C.
*Pickman, Dudley L.
*Pickman, Benjamin T.
Pierce, John B.
Pierce, S.
Piper, Solomon
Pray, Lewis G.
Preble, William P.
Prentiss, John
Prescott, Oliver
*Prescott, William
Putnam, Mrs. George

Putnam, Philemon
Quincy, Josiah
Quincy, Josiah, Jr.
Rantoul, Robert
Read, James
Rhoades, Stephen
Rhodes, James T.
Rice, Henry
Richardson, James B.
Roberts, Amos M.
Rogers, John
Rogers, John B.
Rogers, John G.
Rogers, Mrs. J. H.
Russell, Nathaniel
Ruthven, Miss Marian
Sabine, F. M.
Salisbury, Samuel
Saunders, Mrs. Elizabeth
Savage, James
Sawyer, Samuel, 2d
Seaver, Benjamin
*Seaver, Charles
Seaver, George
Sewall, Mrs. Amy P.
Sewall, Daniel
Shaw, Francis G.
Shaw, Lemuel
Shaw, Robert G.
Shaw, W. C.
Shove, Jonathan
Smith, Mrs. Amos
Smith, Mrs. D.
Smith, Joseph M.
Smith, Melancthon
Southwick, Philip R.
Spooner, W. B.
Spooner, Mrs. W. B.
Sprague, Noah P.

*Stanton, Francis	Waterston, Mrs. Robert
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N. B. Of the whole five hundred and ninety Life-members, ten have been added the present year.

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1st Series.

No. 297.

THE

TWENTY-EIGHTH REPORT

OF THE

AMERICAN UNITARIAN ASSOCIATION,

WITH THE

ADDRESSES AT THE ANNIVERSARY,

MAY 24, 1853.

BOSTON:

CROSBY, NICHOLS, AND COMPANY,

111 WASHINGTON STREET.

JUNE, 1853.

Price 3 Cents.

NOTE.

THE Executive Committee of the American Unitarian Association, having clearly set forth in the following Report the characteristic principles, views, and spirit which they are seeking to diffuse, would confidently appeal to all persons throughout our land, who, in the real convictions of their minds and feelings of their hearts, sympathize with these objects, for personal coöperation and for pecuniary assistance. The most inviting fields are opened before us, the most urgent appeals are made to us, petitions the most obligatory in their claims and the most flattering in their promises are constantly reaching us from a hundred directions, and we can do but little because we have not the necessary pecuniary means. If the facts in our possession were as adequately known and felt by our intelligent and generous laity as they are by us, we have not a doubt that our treasury would be bountifully fed from their abundance. We would respectfully suggest to the friends of Liberal Christianity, that contributions from their wealth can in no way be made more simply and effectually subservient to the great religious demands of our country, than by placing them at the disposal of the American Unitarian Association.

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TWENTY-EIGHTH ANNIVERSARY.

THE Twenty-eighth Anniversary of the American Unitarian Association was celebrated May 24th, 1853.

The business meeting was held in the church in Freeman Place, at half past nine o'clock, A. M.

The meeting was called to order by the President, and prayer was offered by the Rev. George W. Burnap, D. D of Baltimore. The Annual Report of the Treasurer was then read. Messrs. N. A. Barrett and John H. Roge were elected Auditors for the ensuing year.

The Report of the Executive Committee was then read which was followed by an able and earnest discussion which Messrs. Corder, Shippen, Hyer, Stebbins, F Bellows, Osgood, Thurston, Stetson, Bedlington, C and Pierpont took part. Voted to accept the Report.

The Association then adjourned to Thursday morning nine o'clock, A. M.

The Association met on Thursday morning according to adjournment. The following persons were then elected officers of the Association for the ensuing year.

P R E S I D E N T .

REV. SAMUEL K. LOTHROP, D. D.

V I C E - P R E S I D E N T S .

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HENRY P. FAIRBANKS, Esq., *Treasurer.*
REV. HENRY A. MILES, D. D., *Secretary.*

A motion to reconsider the vote accepting the Report of the Executive Committee led to a discussion, in which the Rev. Samuel Osgood, the Hon. Samuel Hoar, Rev. Dr. Stebbins, Hon. Albert Fearing, Hon. Solomon Lincoln, Rev. Dr. Burnap, Rev. Dr. Hill, Rev. Dr. Hall, Rev. Mr. Bellows, Rev. Mr. Ellis, Rev. Mr. Morison, and others, took part; but the motion to reconsider was not carried.

The usual business of the Association having been transacted, it was voted to adjourn *sine die*.

TREASURER'S REPORT.

Statement of the Receipts and Expenditures of the American Unitarian Association, for the Year ending May 24th, 1853.

RECEIPTS.

From Auxiliary Associations and Annual Sub-	
scribers,	\$ 626.64
" Societies, by Contribution and Subscrip- tion,	3,402.11
" Societies and Individuals, for Churches needing aid,	390.00
" Societies and Individuals, for Theological Education,	320.00
" Societies and Individuals for Channing's Works, &c., including amount received for Sales,	947.70
" Sales of Tracts,	79.42
" Donations and Bequests,	303.00
" Life Members,	350.00
" Income of Permanent Fund,	715.00
" the Secretary, for Preaching,	50.00
	\$ 7,183.87
" Borrowed Money,	1,000.00
" Balance due the Treasurer,	339.59
	\$ 8,523.46

21. 1. 1854. Am. Unit. Assn. 605.
for the Treasurer

EXPENDITURES.

Balance due the Treasurer, May 25th, 1852,		\$ 36.23
For Paper and Printing and Binding Tracts and Books,	\$ 2,040.16	
“ Purchase of Channing’s Works and other Books,	723.55	
“ Salary of General Secretary,	1,500.00	
“ “ Assistant “	500.00	
“ Travelling Expenses of Secretary, and Mem- bers of the Executive Committee,	196.30	
“ Expenses of Delegate to the Convention at St. Louis,	75.00	
“ Rent of Office,	350.00	
“ Incidental Expenses,	142.55	
“ Interest on Borrowed Money,	134 67	
	<hr/>	5,662 23
For Missionary Purposes, viz.: —		
To Rev. J. Young,	\$ 15.00	
“ “ I. Coddington,	200.00	
“ “ A. B. Muzzey,	50.00	
“ Elder Donald Nicholson,	10.00	
“ Rev. Peter Betch, and for Services in Distributing Books,	150.00	
	<hr/>	425.00
For Theological Education, viz.: —		
To Meadville School, for Education of Students,		320.00
For Aid to Societies, viz : —		
To Unitarian Society in Toronto, C.W.,	\$ 250.00	
“ “ “ Geneva, Ill.,	100.00	
“ “ “ Cannelton, Ind.,	200.00	
“ “ “ Pittsburg, Pa.,	50.00	
“ “ “ Wheeling, Va.,	360.00	
“ “ “ Bridgeport, Ct.,	120.00	
“ “ “ Calais, Me.,	100.00	
Amounts carried forward,	\$ 1,180.00	\$ 6,443 46

Amounts brought forward, . . .				\$ 1,180.00	\$ 6,443.46
To Unitarian Society in Perry, Me., . .				150.00	
"	"	"	Bucksport, Me.,	100.00	
"	"	"	New Salem, Mass.,	100.00	
"	"	"	Greenfield, "	50.00	
"	"	"	Clinton, "	200.00	
"	"	"	Lawrence, "	100.00	
"	"	"	Needham, "	50.00	
"	"	"	Chelsea, "	150.00	
				<hr/>	2,080.00
					<hr/>
					\$ 8,523.46

Er. Ex.

HENRY P. FAIRBANKS, *Treasurer.*

Boston, May 24th, 1853.

Boston, June 3d, 1853. The undersigned have examined the accounts of the Treasurer, and find them correctly cast and properly vouched.

JOHN H. ROGERS, } *Auditors.*
 GEORGE LIVERMORE, }

REPORT OF EXECUTIVE COMMITTEE

IN the providence of God, we are permitted to witness the return of another Anniversary of this Association. We have now assembled for consultation and instruction, that we may review the labors of the past year, consider the results which have followed our methods of action, and awaken in our souls new devotedness to the cause of Christ and his Church, of divine truth and human progress. We pass at once to a statement of our operations.

The publication of tracts was one of the earliest methods adopted by the Association for the diffusion of truth and the promotion of piety. For several years it was our sole mode of influence. The passage of a quarter of a century has in no wise lessened the demand for this class of writings, nor impaired the value of this instrumentality in forming correct religious opinions. Unexpensive and easily transported from place to place, these messengers of truth find their way into our homes, and there occupy a leisure moment that would not be given to a larger volume.

They appear in the library of the steamboat, on the great thoroughfares of our internal commerce. Not a few instances are recorded in which the pages of one of our small publications have arrested the attention and awaked

the earnest thought of the traveller, and, thus moving the depths of his moral nature, have opened to his mind a new world of light and truth, giving him new views of man and his destiny, of life and its relations.

Our tracts are carried to the remotest and least inhabited portions of our broad land, and are read with avidity by the pioneers in our country's civilization. With such evidence before them of the value of these publications, the Committee, during the past year, have considerably increased the number of tracts issued, above that of several preceding years. And they believe that they have acted wisely in selecting, as a part of the annual series, discourses by an esteemed clergyman of our body, in explanation and defence of the leading theological opinions held by our denomination. Since their distribution as tracts among the subscribers to our Association, an edition has been reprinted at a very small expense, thus furnishing a volume specially suited to supply the wants of those who purchase for gratuitous distribution. Should it be thought that we exaggerate the importance of doctrinal truth, that the time has gone by in our societies when there is need of instruction as to the meaning of divine revelation, it should be borne in mind, if all the members of our older churches are thus informed, that in many portions of our country the inquiry, "What is truth?" has lost none of its significance, and cannot be slighted if we would be faithful to the cause of our Master. And we add the inquiry, "Is not one of the pressing wants in all our societies, that of well-considered and clearly defined opinions as to what the New Testament teaches and what it requires?" Clear convictions must precede decided action. The applications at our office for the tracts

and works owned by the Association have been very numerous, and the amount thus disposed of, without compensation, has been fourfold that of the two preceding years.

The sale of our standard works has been continued, and we receive the most gratifying accounts of their wide circulation from our agents in this department of our work.

The Committee have thought it very important that the Association should furnish, for general instruction and edification, clear expositions of Christian truths in their immediate relation to the heart and the life of the disciple of Jesus. With this view we solicited for publication a work unfolding the theory of a divine life, and the process by which it is awakened and established in the individual soul. A volume of this description, on "Regeneration," by the Rev. Edmund H. Sears of Wayland, has been published within a few weeks. We believe it to be a work suited to arrest attention by the beauty of its style and the richness of its imagery, a work written in a most reverent and earnest spirit, and portraying with singular clearness and felicity of language the profoundest religious experience. We regard this volume as a decided addition to the Christian literature of our country.

The prosperity and true life of our churches can be secured and sustained, with the blessing of God, only through the instrumentality of a devoted and educated ministry. With this belief, the interests of theological education have been thought to claim our earnest attention. The wants and trials of the young man, dependent on his own exertions for the means of acquiring the theological learning requisite in the minister of Christ, have been constantly stated by the Secretary in his addresses to our societies. With the highest satisfaction we record the sym-

pathy which these appeals have awakened, and the substantial aid by which they have been followed.

We have continued to assist destitute parishes, measuring our appropriations by a due regard to their own exertions and wants, and to the resources at our command.

Your Committee are of the opinion, that, during the past year, there has been an increase of life and prosperity in the churches of our faith throughout the country. Several of our older societies have been engaged in the reconstruction of their church edifices, and others in the erection of new and more commodious places of worship. The societies at Clinton, Chelsea, and East Boston have dedicated new meeting-houses, under circumstances which give assurance of present stability, and promise future growth.

Our enterprising and devoted friends at Detroit, Michigan, have been tried by misfortune, but the pecuniary loss which they sustained has not impaired their courage nor led them to relinquish the purpose of erecting a suitable house for public worship. By renewed efforts on their part, and the aid which they have received from the charitable in other places, they will soon be in possession of a church suited to their present wants and future prospects.

More than a year since, the society at San Francisco, California, having decided on the erection of a large and commodious church, intrusted the procuring a minister to several clergymen of Boston. The Rev. Joseph Harrington, then of Hartford, Conn., was invited to accept this position. With a cheerful spirit and Christian courage he left the associates of his earlier life, his brethren in the ministry, an attached and beloved society, his personal friends and kindred, for this remote and solitary, but honorable and promising field of labor. His arrival was hailed

with joy by the people to whose service his powers were consecrated. He commenced his public labors, and at once commanded the respect of his hearers. Mr. Harrington was peculiarly fitted for the part which he had assumed. By the manliness of his character and thought, the urbanity of his manners, the activity of his mind, and more than common pulpit gifts, he was winning to himself the love and confidence of large numbers in this great city of the Pacific. His labors so full of promise were of brief duration, and were closed by death after a few weeks' residence in California. His loss was deeply deplored by the society to which he ministered. Their desire to maintain the institutions of the Gospel was not abated.

We are happy at this time to know that a minister of large experience, devotedness, and practical wisdom, is now on his way to this arduous but encouraging field of labor.

During the year we have been encouraged in our work by witnessing in different sections of our body a deep-felt desire for a closer alliance among those holding our common faith, a more intimate union of our churches, a convention of their moral forces in accomplishing appropriate Christian objects. This desire was strongly felt in the societies of our faith in the State of Maine. A convention, in which the Unitarian societies in that State were represented, assembled at Portland the last autumn, which resulted in the adoption of a plan for united action, under the name of the Association of the Unitarian Churches in the State of Maine. To effect this object, the Rev. Sylvester Judd of Augusta labored with untiring zeal. By his death, the church of which he was the pastor, our churches generally, and the cause of truth, have lost an able and devoted friend.

About one year since a similar movement originated in the Unitarian churches of our Western States. A convention assembled at Cincinnati, Ohio. After due deliberation, an Association was formed, bearing the name of the Annual Conference of the Western Unitarian Churches. The first meeting of this body since its organization was held recently at St. Louis, Mo.

From the reports then made, we are authorized in saying that our Western societies generally are becoming firmly established, are under the care of earnest and judicious ministers, and give evidence of increasing spiritual life.

With each passing year, the field for successful missionary labor becomes broader and more promising. In every part of our country there are indications of growing mental activity. Long-established formulas have to no small extent ceased to express the results of individual experience, and have lost much of their power over the common mind. In proof of this change in thought and feeling, we refer to the testimony of a clergyman who recently visited our office from one of the Western States. Having himself departed from the established standards of the powerful church in which he was ordained, and having manfully avowed this departure, he assured us that there were large numbers earnestly desiring a church organization which would secure mental independence, and waiting to hear the Gospel interpreted more in harmony with the instructions of enlightened reason, and the clearest dictates of our moral nature. We have desired not only to enter upon, but largely to occupy, this field of labor. The amount of our efforts in this direction has been determined by the means at our disposal. We have employed one missionary for the entire year, and made appropriations in favor of

several settled clergymen, who have devoted a portion of their time to this service. Our efforts, however, have been very inadequate when contrasted with the magnitude of the demand.

Although our receipts exceed those of the last year, we are constrained to say, in view of the numbers and wealth of our body, that these receipts fail to indicate the required fidelity to our trust as stewards of Divine mercies in Jesus Christ. Our organization cannot accomplish the good desired by its friends, until a more fervent missionary spirit shall be awakened and sustained in all our societies. The strength of any agency for religious charities should not be exhausted in finding and drawing to itself the means of usefulness. Its activity should be stimulated, its life renewed, by crowding currents of life and love that seek its appointments as the channel of communication with the world which they are intended to bless.

That the missionary operations of our denomination may be commensurate, to any reasonable extent, with the appeals that come to us for aid, and with our ability to respond to these appeals, it is absolutely required that our societies should consider appropriations for the wider diffusion of Christian truth as a necessary part of their annual expenses. Let the hearts of our people be warmed with fervent gratitude to God for the gift of his Son to be the Light and Saviour of the world, and then all suitable instrumentalities will be used with alacrity for extending the knowledge of the way of salvation.

Having thus described the various practical operations of the Association for the past year, we would ask attention to the present attitude of our body, the difficulties with which it struggles, and the special duties incumbent upon it.

Going beneath the conscious intentions of the leaders of the liberal party, and fixing our thoughts on the real cause and tendency of their movement, we find that there were in the so-called Unitarian Controversy three primary drifts of meaning and purpose. First, it was a maintenance of the fullest right of individual freedom of judgment in all matters of opinion, a protest of discriminating consciences against the tyranny of church parties, tests, and creeds. Secondly, it was an assertion of the right province of reason in the interpretation of Scripture, and in the decision of religious and theological questions, — a protest of enlightened understandings against the unnatural and repulsive points of the prevailing theology. Thirdly, it was a claim for a more genial and winning expression of the Christian character, a more hopeful and elevating view of man and nature in their actual relations to God, — a protest of generous hearts against the stiff and stern formalities of the Puritannical piety.

This controversy broke out near the commencement of the present century, in Boston and its neighborhood. The reasons were these. Among the people here the congregational system of church government, established from the first, had fostered in a high degree the spirit of liberty, personal freedom of thought and speech. Their marked intellectual characteristics and admirable educational system had developed to an uncommon extent the spirit of intelligence and inquiry. Their ancestral experience, with its transmitted effects, had eminently nourished the spirit of loyalty to individual convictions of truth. And the strong humane tendencies of the age had kindled the spirit of philanthropy. Under these circumstances, — eagerly interested and deeply versed as both clergy and laity then gen-

erally were in researches and discussions on all the mooted subjects of theology, — a decided and somewhat extensive advance of rational and liberal views could scarcely fail to result.

Accordingly, the offensive forms in which the darker dogmas of the common theology were at that time held were emphatically assailed by many, and really rejected by more. This led to discussions, dissensions, bitter charges, and recriminations. The *exclusives* demanded the expulsion of their liberal brethren from fellowship. The *liberals* declared that the only just condition of a right to the Christian name and fellowship was acknowledgment of the revelation by Christ, and manifestation of a Christian character and life. Their opponents insisted on the acceptance of the prevalent creeds in detail. By votes of majorities, they made such a test and compelled its observance. Precisely this assumption of human authority was the actual cause of the final outbreak and division. The minority, refusing to yield, were driven from the common fellowship of the churches, and forced into a virtually distinct denominational existence and attitude.

The formation of the liberal party was not, therefore, a positive, voluntary, radical enterprise, but was strictly a conservative effort, a necessary act of self-defence, to preserve intact from the tyranny of majorities the right which they had always exercised here of perfect individual freedom in matters of opinion. The name Unitarian was adopted by the new body from necessity. It was by no means deliberately chosen because it well characterized the movement it referred to, but it was unwillingly accepted, because, while all the members of the liberal party agreed in their general tendencies and spirit, yet they differed

greatly among themselves in regard to subsidiary doctrines, and the only striking particular on which they all held the same distinct view was in rejecting the Trinity and proclaiming the Unity of God. The new party in reality chiefly sought to *effect* the protection of their personal religious freedom from ecclesiastical encroachments, and chiefly desired to *assert* that Christianity is a practical religion rather than a theoretical theology, and that what makes a man acceptable or otherwise to God is not metaphysical truths or errors, but pure faith and love, piety and good works, or their opposites. This being the case, many of our wisest and best men from the beginning have regretted that the denomination should take name and character before the public from a subordinate dogma rather than from its broad, generous spirit and drift. In the latter case, instead of Unitarianism, the title would have been Liberal Christianity. But unmatured, unpurposed as the movement was, differing as its defenders did widely on a hundred subjects, events could hardly fail to arise and turn as they did.

However, since then the progress of opinions in many directions has gone on among us, and a thousand changes have occurred in the religious and social world, and it is most timely and fit that to-day we should pause and consider what are the present feasible means for securing to ourselves the wisest and most effective denominational attitude and working. It is vain to attempt to disguise — we do not wish to disguise — the fact, that at this moment we do not possess the organized and operative power which we ought to be wielding. We believe much may be immediately done to increase our force. Let us not by any means be understood as implying that the New England

development of liberal Christianity has been fruitless even of great results. It has actually effected an extensive and a most beneficent work. In the first place, in coöperation with other causes, it has led to this: that while forty years ago there were only about twenty churches on the continent standing upon the Unitarian platform, there are now more than three thousand agreeing with us in nearly all essential doctrines, and entirely agreeing with us in the catholic spirit in which we would have religion established and administered. In the second place, it has been principally instrumental in securing an immense modification of all the most inconsistent and revolting features of the established theology and preaching, so that they are no longer to be compared with what they were. And, thirdly, it has produced a large body of literature of the highest value, and destined to exert a permanently increasing influence.

But notwithstanding all this, we will frankly confess, what we sadly feel, that our views have not acquired a tithe of the prevalence which they ought to have reached ere now. When we consider the perfect justice, the practical value, the profound benignity, of our cause, and how it is supported alike by the truth of God, the voice of nature, the heart of man, and the spirit of the age, we acknowledge ourselves astonished at the limits of its success hitherto. With these preliminaries let us glance briefly at the causes of this undue limitation of our progress, and at the means now in our power to be used in neutralizing their further effect.

In the first place, the liberal movement was in its origin a negative act of self-defence, not a positive effort for conquest. It was, in regard to all detail, vague and indeter-

minate. Its advocates, having secured their own freedom, cared not to interfere with others or to strike for any thing beyond. Much of the relative power of their antagonists came from the compactness and clear precision of their dogmatic system of belief. A party with no platform, no flag, no manifesto, labors under great disadvantages, and must in many respects be feeble. The peculiar circumstances of the Unitarian division of the churches in New England necessitated this in our case at first. But it need no longer be so. The time has come, — such progress and agreement have been attained by us, that now we are ready to define our position, concentrate and direct our energies, and invite the attention of the world to our aims and our methods. Our movement is no longer a contingent local affair, but a broad and determined effort to purify our religion from the metaphysical abstractions and historic corruptions connected with it, and to diffuse a pure and rational Christianity among men. We are prepared now for banded positive action in behalf of well-defined objects. What these objects are, we propose soon to show.

Secondly, our cause has been greatly hindered by the almost exclusively intellectual character it took at the commencement. Its leaders, the strong men who stood at its beginning and shaped it, were cool, clear-headed men, of learning and thought and refined culture. It was not a popular movement, breaking from and again appealing to the heart of the people. Its spirit was mental, select, self-poised. In powerful reaction from the excesses of religious excitement, the disagreeable scenes at *revivals*, it assumed a calm, philosophical turn, it practically elevated pure morals and kindly charities among men far above all passionate fervors of piety towards God. Its intellectual

isolation and quietude could not stir and win the great masses of the people. But in this particular we are now, and have been for several years, more and more improving. Our preachers and our laity now recognize the necessity of piety as well as of morality, and generally manifest a degree of warmth, of deep feeling, of hearty simplicity and sincerity in devotion, which, we are constrained to say, from no small degree of examination, will bear favorable comparison with those of our brethren of a different name. We must continue to follow out the promising change that has come over the spirit of our denomination in this respect.

Thirdly, a very great obstacle to the general adoption of our interpretations of Scripture and conclusions in theology is the tremendous power of prejudices instilled by education and nourished by custom. The power of prejudices, fond attachments, ancestral associations, deeply rooted, earnestly venerated, tenaciously clinging around the mind and the affections, is such as avails to make absurd things seem reasonable, shocking things seem lovely, and barren things seem full of life and fruit. It stains the candid instruments, twists the fair methods, and nullifies the legitimate results of investigation. We cannot doubt that it has to an unknown extent prevented the merited acceptance our views would otherwise have obtained. All we can do is to raise distinctly, set forth emphatically, the stern and naked point of truth or error, as the only hinge on which any person has a right to permit any question in matters of opinion to turn in his mind. Not what they were brought up under, or what they love, or what they would like, or what they think would work well, but that which, after honest and adequate inquiry, they are convinced is true, must men

accept and follow. In proportion as this is done, we can have no fears concerning the spread of our opinions and the prevalence of our interpretations of Christianity.

Another enemy that we have had to contend against, a diffused, intangible, but not the less formidable enemy, is the subtle power of social *prestige*, the mighty attraction by which large majorities usually draw into outward conformity with themselves all save those few souls who will follow no bidding but that of intelligent conviction and conscious duty. Except in some parts of New England, and in a few other places, the so-called best society, the wealth, fashion, power of the Christian world, move in circles alien from our peculiar views, and regarding them with undissembled horror. The immense and dishonorable power thus silently but most effectually wielded is beginning to be felt even here, by means of the universal intercommunication of the world. Elsewhere, in scores of places, this influence is known by us to press with most unfair and disastrous weight against the advance of our cause. One of the saddest features of our times is this wide, this worldly and selfish infidelity to the light of knowledge, reason, and natural sentiment. Our views will never spread according to their intrinsic merits, until, by unflinching utterance of cogent argument, rebuke, and appeal, we have forced upon the consciences of men a recognition of the sacred duty of public loyalty to private convictions of truth under all circumstances. This is a work imminently pressing on us, — a work which it is pre-eminently our duty to perform. It is a fact that in this age hardly one person in a hundred earnestly, perseveringly, unprejudicedly studies into the grounds of his peculiar theological preferences and alliance.

Finally, one of the chief clogs impeding our numerical

advance, one of the principal sources of the odium with which we are regarded, and consequently of the common neglect or uncandid treatment of our arguments, has been what is considered the excessive radicalism and irreverence of some who have nominally stood within our own circle, and who have been considered by the public as representing our household of faith. They have seemed to treat the holy oracles and the endeared forms of our common religion with contempt. They have offensively assailed and denied all traces of the supernatural in the history of Christianity and in the life of its august Founder. In this way, shocking many pious hearts, and alarming many sensitive minds, they have brought an unwarranted and injurious suspicion and prejudice against the men and views that stood in apparent support of them and theirs ; and have caused an influential reaction of fear against liberal opinions in theology. It seems to us that the time has arrived when, by a proclamation of our general thought on this matter, we should relieve ourselves from the embarrassments with which we as a body are thus unjustly entangled by the peculiarities of a few, and those few not belonging to us alone. We have no intention of dogmatizing concerning them, their opinions, or their position, but only to state what our own position is, leaving every individual perfectly free to think, decide, and act for himself. The real facts in the case, as well as a due regard for the interests of truth, require us in the most emphatic manner to disavow any indorsement of that view which utterly denies the supernatural in Christianity. We desire, in a denominational capacity, to assert our profound belief in the Divine origin, the Divine authority, the Divine sanctions, of the religion of Jesus Christ. This is the basis of our associated action. We desire openly

to declare and record our belief as a denomination, so far as it can be officially represented by the American Unitarian Association, that God, moved by his own love, did raise up Jesus to aid in our redemption from sin, did by him pour a fresh flood of purifying life through the withered veins of humanity and along the corrupted channels of the world, and is, by his religion, for ever sweeping the nations with regenerating gales from heaven, and visiting the hearts of men with celestial solicitations. We receive the teachings of Christ, separated from all foreign admixtures and later accretions, as infallible truth from God.

In conclusion, we ask particular attention to one point containing the subject of the greatest practical importance for our present consideration. The charge constantly brought against us from the beginning is that our position is indeterminable, that our views are indefinitely vague. "Nobody can tell what Unitarianism is," we are everywhere informed. *What is Unitarianism?* is the question greeting us on all sides. It seems to us that we can give and ought to give a candid answer to that question, that we shall secure to ourselves a great advantage by avowing and defining our denominational ground. We will in simple terms, and in as small space as possible, attempt such a statement as seems to us to be now demanded at our hands. If it be accepted by the body whose servants we are, it will be a record for authoritative reference. Let it be distinctly understood that we do not propose the presentation of any thing like a creed to be signed or to have authority over individual minds. What we intend is a general proclamation of our Unitarian views, as a guide to the inquirer who wishes to know reliably what our chief opinions really are. And even in this respect, of course, our statement cannot

be exhaustive, but only set forth the prominent outlines. In regard to numerous particulars, there are varieties of opinion among us, as there are among all other theological bodies. We aim simply to make the fairest statement we can upon the whole. And this is not submitted for instant and unqualified adoption, but for consideration, discussion, and such revision as may appear to be needed. It is also to be premised, that our limits forbid us even hastily to indicate the various classes of arguments by which we are led to the conclusions which we are about to submit. We can only baldly declare the conclusions themselves.

There are two somewhat distinct points of view from which Unitarian Christianity may be set forth and explained. It may be considered relatively and controversially, or directly and positively. For different purposes each mode is best, and we will not shrink from either. Adopting the first method, it is to be affirmed that we as a body disbelieve in the triune nature of God, not on account of any mystery connected with the doctrine, but because it is entirely destitute of proof from nature, reason, experience, or Scripture. We disbelieve in all those commonly defended views of the principles and results of the Divine government which appear to us to involve a vindictive character ; in the current dogmas of the total depravity and helplessness of human nature, and the dogma of the dislocation and degradation of the material world and the causal introduction of physical death into it by the sin of the first man ; in the Deity of Christ ; in an infinite sacrifice vicariously expiating for, and purchasing the pardon of, the sins of mankind ; in the arbitrary election of some to eternal bliss, and condemnation of others to eternal torture ; in the resurrection of the fleshly body at any future day of judgment ; — disbelieve that

Christianity is any after-expedient devised for the magical salvation of man, or that the Scriptures are plenarily inspired, that is, are the literal composition of God. On the other hand, we as a body do believe in the unity and in the paternal character and merciful government of God; in man's natural capacity of virtue and liability to sin, and in the historic and actual mingled sinfulness and goodness of all human character; in the divinely ordained laws and orderly development of the natural world, admitting the facts of imperfection and the ravages of sin as incident to the scheme; in the supernatural appointment of Christ as a messenger from God; in the originally given and never wholly forfeited ability of man to secure his salvation by a right improvement of his faculties and opportunities, whether in Christian or in pagan lands; in the immediate and unreturning passage of the soul, on release from the body, to its account and reward; in the remedial as well as retributive office and intention of the Divine punishments; and we regard Christianity, not as in contradiction to, but as in harmony with, the teachings and laws of nature, — not as a gracious annulment of natural religion, or a devised revision of it, or antidote to it, but as a divine announcement of its real doctrines with fulfilling completeness and crowning authority, its uncertainties being removed, and its dim points illuminated, and its operative force made historic, through the teachings, life, character, death, and resurrection of Jesus Christ, of which we reverently receive the Scriptures as furnishing an authentic and reliable record, to be studied and discriminated under the guidance of reason, in the light of learning, and by the laws of universal criticism.

Let us next adopt the second method of definition, offering a direct and positive statement of the fundamental prin-

ciples and peculiarities of the Unitarian interpretation of Christianity. As a denomination, — with as few qualifications and exceptions, probably, as mark the opinions of any one sect in Christendom, — we unite and agree in the following positions and views. We believe in the absolute perfection of the one living, the only wise and true God. We believe in the omniscient scrutiny of his providence, the unspeakable nearness of his spirit, accessible to every obedient soul as the medium of regeneration and element of eternal life. We believe in the supernatural authority of Christ as a Teacher, in his divine mission as a Redeemer, in his moral perfection as an example. We believe in the Scriptures as containing the recorded history of the promulgation of a revelation. We believe in the existence and influence of hereditary evil, but hold that man is morally free and responsible, living under a dispensation of justice and mercy wherein he is capable, by piety, purity, love, and good works, of securing the approval of God and fitting himself for heaven. We believe in the all-transcending importance of a thoroughly earnest religious faith and experience, diffused through all the character, spread over all the life, consecrating all the motives, governing all the conduct, purifying and softening all the heart, consummating the dignity, peace, and joy of man in this world, and especially constituting his acceptableness for ever in the holy and loving eye of God. We are not infidels, spurning God's word, deifying human reason, and proudly relying on our own merits for admission to heaven, but, with deepest sense of human frailty and sin, we bow before every manifest token of God's will, and humbly trust in his pardoning goodness, so eminently certified to us through Christ, for salvation at last. We believe that in the immortal life beyond the grave just compensations

of glory and woe await us for what is left incomplete in the rewards and punishments of the present state. We conceive the essence of Christianity, as adequately as it can be described in a few words, to be the historic and livingly continued exertion of a moral power from God, through Christ, to emancipate the human race from the bondage of evil: it is the sum of intelligible and experimental truth and life incarnated in and clothed upon the historic person of Christ, sealed by the authority of his divine commission, recommended by the beauty of his divine character, stealing into prepared hearts, and winning the allegiance of the world.

Such are the great essentials by which we stand. In regard to all critical and philosophical questions, all abstract theological dogmas, all purely metaphysical problems whatever, — whether touching the secrets of the Godhead, or the particular mode of the Divine plans and actions, or the psychological rank of Christ, or the degree of historical corruption contained in the letter of Scripture, or the precise spiritual connections of our race with its federal head and the transmission of moral qualities and conditions, or the exhaustive agencies and exact processes of regeneration; — as respects all topics kindred to these, we declare that particular explanations of them are not essential, we undertake no binding definition, we leave them in the most unqualified way to the perfectly free researches and conclusions of each individual mind, having no point of quarrel as to any difference that may arise concerning them. This has been the very genius of our body and movement from its start, and is, as we think, the truly wise and generous, and the only justifiable, ground to be assumed. We insist on the essentialness of faith, humbleness, pure morality, active benevolence, and earnest piety, — the practical elements

of pure and undefiled religion; but on all matters of dogmatic theology and Biblical criticism gladly leave every person to his own freedom and responsibility. We agree with all Christian denominations in maintaining the necessity of personal goodness and experimental religion. But we are distinguished, on the one extreme, from the sacerdotal and the Calvinistic churches, by our disbelief in the magically saving efficacy of sacramental forms or metaphysical dogmas. In the mean, we are distinguished from the liberal and growing body of our Universalist brethren, on this wise. It is our firm conviction that the final restoration of all is not revealed in the Scriptures, but that the ultimate fate of the impenitent wicked is left shrouded in impenetrable obscurity, so far as the total declarations of the sacred writers are concerned; and while we do generally hold to the doctrine of the final universality of salvation as a consistent speculation of the reason and a strong belief of the heart, yet we deem it to be in each case a matter of contingency always depending on conditions freely to be accepted or rejected. Those of us who believe (as the large majority of us do) in the final recovery of all souls, therefore cannot emphasize it in the foreground of their preaching as a sure part of Christianity, but only elevate it in the background of their system as a glorious hope which seems to them a warranted inference from the cardinal principles of Christianity as well as from the great verities of moral science. On the other extreme, we are distinguished from the ultra rationalists, by devoutly acknowledging the supernatural origin and contents of our faith, and taking a posture of lowly discipleship at the feet of Christ our Master, owning him for the immaculate Son of God.

Upon the whole, then, we assert that salvation rests not

on superficial observance of rites, or on intellectual assent to creeds, or on any arbitrary and irresistible decree, but, under the grace of God, on the rightness of the ruling affection, on humble faithfulness of life and integral goodness of character. Herein our denominational existence is justified, and our distinctive work assigned to us. We think we have a true and generous faith, adapted to the progress of reason and to the exigencies of the times. On this liberal ground, around these practical issues, let us rally together and labor for the honor of our God and the welfare of our neighbor by the advancement of truth and the diffusion of love. Auspicious omens are above us. Inviting fields are before us. Sainted names adorn our annals. Saintly spirits ascended from our fraternity hover over us, coöperative yet, and attend our march. Overlooking all minor differences, sinking all alienating controversies, in the generous and conciliatory spirit that becomes us best, in the fear and affection of God, in the faith and love of Christ, let us go forth with a warmer philanthropy, a holier consecration, a deeper piety, a more united front, than we have yet shown, — go forth to the conquest of a brighter future than has ever been prophesied by our past.

PUBLIC MEETING.

THE Public Meeting of the Association was held on the evening of the 24th of May, at 7½ o'clock, in the Federal Street Meeting-house. Prayer was offered by the Rev. Andrew P. Peabody, D. D. of Portsmouth. An abstract of the Report of the Executive Committee was given by the President, Rev. Dr. Lothrop, who then read the following resolutions, which were laid before the meeting for discussion, and to which several gentlemen had been pre-engaged to speak : —

“ 1. *Resolved*, That the Divine authority of the Gospel, as founded on a special and miraculous interposition of God for the redemption of mankind, is the basis of the action of this Association.

“ 2. *Resolved*, That, while to a large extent we unite with our fellow-Christians of every name in laboring by common means for common ends, we have also a *distinct work*, whose essential importance and adaptedness, alike to the interests of pure Christianity and to the wants of the age, demand our continued existence and zealous action as a *distinct denomination*.

“ 3. *Resolved*, That, while many of the signs of the times are so auspicious for the rapid spread of Liberal Christianity, our denominational memories and hopes, blending with our sacred obligations to the truth as we hold it, should conjoin and animate us with new zeal, and send us forth to cheerful labors, in the light of glorious promises, to make the waste places of humanity rejoice and bloom under the renewing power of the religion of Christ.”

Rev. DR. PALFREY of Cambridge was invited to speak upon the *first* resolution.

He expressed his satisfaction with the ground taken in that resolution. He thought it was the only basis upon which this Association ought to conduct its operations; and as long as it continues to carry on its operations on this basis, it will continue to command the confidence of the Unitarian community. He saw nothing in this resolution that was intolerant, nothing inconsistent with the liberality of the Gospel. He could love the devout Pagan, or Mohammedan, or Catholic, or Deist; but while he conceded to them the full right to free investigation and free opinion, he claimed the same right for himself. Believing, as he did, that the evidence of Christianity is identical with the evidence of the miraculous character of Jesus, he was glad that this Association had made this declaration. He alluded to the speculations of Pagan philosophers respecting the doctrine of immortality. They could not arrive at any clear and satisfactory conclusions on the subject. They interrogated Nature, and Nature was dumb. His belief in immortality rested entirely on the words of Jesus Christ. If it were not for the proofs which Christianity afforded of this great doctrine, he saw no evidence that we were not as the beasts that perish. He gave rather a low estimate of German works on subjects of speculative theology. He thought more favorably of them in the department of criticism. He argued that the works of Jesus — his miraculous powers — were the highest evidence that he came from God. He quoted the words of Jesus, “The *works* that I do, they bear witness of me that the Father hath sent me.” He considered the miraculous origin of Christianity established by the most satisfactory testimony. He renewed the expression of his satisfaction with the declaration of the fact, — for he considered it a fact, — by this Association, that the Gospel is founded on a special and miraculous interposition of God for the redemption of mankind, and that this is the basis of all their operations for the spread of Liberal Christianity. He believed the mission and labors of this Association to be in perfect accordance with the great object for which Jesus came into the world, which was to seek and to save that which was lost.

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The PRESIDENT next called upon the Rev. WILLIAM R. ALGER of ROXBURY, to speak in support of the second resolution. He responded as follows :—

The particular body of Christian believers represented by this Association desire, by enforcing the great practical teachings of the Bible, by faith and prayer, by preaching and example, by observance of the sacraments, by holding forth the history of Christ with its affecting motives and sanctions, by the various instrumentalities of education and discipline, and by aiding the progress of just reforms in society, to secure the universal reception of the moral truths contained in the Scriptures; to awaken in every heart a profound personal reverence, gratitude, and love towards Christ, through a proper appreciation of the divinity of his character and the transcendent deserts of his work in the world; to arouse in every sinful soul a deep recognition of its guilt, frailties, errors, and wants, establish in it the triumphant dominion of personal virtue, and lead it through the needful processes of spiritual experience unto a redeemed and new state of filial trust and devout joy; to enthrone God supremely in every mind, will, and affection, filling life with the harmony of obedience and crowning it with the consecration of piety; and finally to remove all needless evils from the earth and hasten on the millennial times. These are the universally acknowledged duties of all who bear the Christian name, and so far we heartily join in laboring by common means for common ends.

But, in addition to this, there are peculiar duties which each sect feels to be incumbent upon itself, and here our several lines of labor begin to diverge and to grow in a degree antagonistic. It is precisely here that each denomination looks for the justification of its existence, and the obligation of its characteristic aims and methods. What, then, are the peculiarities of work, instrumentality, and adaptation on which our UNITARIAN CAUSE rests its claims for support? I expect briefly to be able to show that they are such as do undeniably demand for it at our hands the most resolute defence against all assaults, and the most enthusiastic furtherance over all obstacles.

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The great peculiar function of UNITARIANISM is to purify the popular Christianity from the historical, theological, ritual corruptions mingled with it since it came from its Founder. We are the advocates of pure Christianity, understanding by that term the genuine teachings of Christ himself, with the addition of his personal character, history, and authority. I know of no scholar who has written upon the history of the Christian religion, and has not admitted that, in its various contacts and struggles with Jewish rites and prejudices, with Greek philosophy and genius, with Oriental thought and form, and with Roman superstition and power, it was considerably modified by them, and somewhat adapted to their demands in regard to particular formulas of doctrine and nearly all of its ceremonial. On this subject we undertake to distinguish, and to show apart, the pure original and the pagan admixtures which make up the present composite of popular Christianity. Of all such doctrines and observances as the trinity of the Godhead, the total incarnation of the Deity, the resurrection of this fleshly body, the infallibility of the Pope as viceregent of God on earth, the absolution of sins at human hands, the salvation of souls by sacramental acts, the gorgeous and idolatrous ritual of Romanism, the fundamental features of the Augustinian scheme of vicarious atonement, the insane deification of the letter of a sacred book, — of all these, and other their kindred points, we deliberately assert — and wish to be held responsible for the assertion in any competent presence — that they are, one and all, of pagan origin, were, in all essential respects, in full existence centuries before Christ was born into the world, and were gradually adopted in the course of Pharisaic and Gentile dissensions, Gnostic heresies, Platonic controversies and studies, political persecutions, and scholastic speculations, and wrought into the body of an adulterated Christianity. If this were the time and the place, it would be an easy office for me to establish, by abundant proofs, every portion of the general statement now made.

Such being the case, I say it is our great distinctive duty to carry forward the work of purging away the numerous corruptions by which essential Christianity is overlaid and impregnated, in danger of being stifled and poisoned to death. The earnest

liberal thought, the comprehensive theological learning, the unshrinking critical discrimination, and the calm controlling reason which produced and presided over the commencement of the UNITARIAN MOVEMENT in this country are still needed, and that more than ever. By all means they ought to be welcomed and nurtured till the Herculean task set them to do is finished. We ought not to fear or to neglect these intellectual traits and equipments, as some of us from whom we had a right to expect better things appear to do, but with increased earnestness to honor them and foster them, while we add to them the more essential qualities of humble faith and simple-hearted piety. To do otherwise will be our suicide. By our culture, our liberal view of life and its relations, our cheerful confidence in nature and reason, our freedom from the bondage of petrified creeds and the shackles of ecclesiastical authority, our superiority to the mere letter of effete traditions, and our manly trust directly in the living God of to-day, the God of law, history, and the soul, as well as of the Bible, we seem to be the best fitted of existing sects to prosecute this work of Christian purification. Indeed, we are in a sort pledged to it by our whole history and the very necessities of our denominational genius, and we can see no promise that it will be done at present by any body else in America.

There are two chief considerations or motives which should bring the obligation of this labor emphatically home to our hearts and consciences. In the first place, standing as we do in the free and joyous light of pure Christianity, we are bound to endeavor to extend that great privilege to others. Blessed, as we are, with the most natural, rational, consoling, impregnable system of faith ever possessed by men, we are called on to diffuse it, to deliver our less fortunate brethren, entangled in the meshes of gloomy and frightful errors, from the mass of horrors and absurdities which, to so large an extent, make up the prevalent theology, to wrench away and dissipate that burdensome and deadly body of untruth and superstition and pretence, which sits, vampyre-like, on the groaning breast of humanity, abhorredly feeding at the life of the world. The doctrine that the material creation is wrecked and accursed in the sight of its Maker on account of human sin;

the doctrine that human nature is hereditarily perfectly saturated with hell, soaked through every thread and fibre in depravity; the doctrine that immense majorities of the ever-renewing populations of the globe at the stroke of death helplessly drop into everlasting burnings; the doctrine that forces even "infancy and childhood to pass in pallid and hopeless procession within the foldings of that dismal night which the fingers of morning shall never unbar"; the doctrine which makes "the Cross the central gallows of the creation," and God the great cruel hangman of the universe; such doctrines as these, say what their advocates may, must, just in proportion as they are believed, cruelly prey on the sensibilities of humanity, rob life of its natural cheer, darken sky and earth with anxious broodings, and shroud the future in fear. The victims of these views, persons who at all appreciatingly contemplate them, plainly show the evil consequences in their faces, so sternly forbidding or so sadly care-worn, in their disagreeable narrowness, their ungenial gloom, their scrupulous formalism.

These doctrines are not to be neglected in theory, under the delusion that they are innocent in practice. He that mistakes these coiled serpents for harmless hoops, and picks them up, will be pierced by their fatal fangs, and will betray the virus more or less in his visage, and in his character, and in his presiding spirit. Such views, even in the half-reality with which alone they continue to be experimentally held, are not free from ill effects. Their bitterness falls in "the frantic weeping of the rain." Their melancholy moans in the storm. Their wrath glares in the lightning, and growls in the thunder, wrenches in the whirlwind, and yawns in the earthquake. Looking and listening through them, the poet says: —

" We hear

The wail of the remorseful winds in their
Strange penance, and this wretched orb knows not
The taste of rest; homeless and sobbing through
The deep she goes."

Their severity degrades and demoralizes man and life. Their

spirit pours poison along the channels of experience. Their burden weighs in unwholesome pain and dread upon the heart.

These views are by no means to be regarded as obsolete in the preaching and professed faith of the theological world. I will adduce but one instance from many in my knowledge to illustrate this assertion. One of the most eminent clergymen in this city* has recently published a volume of sermons in which he says of the forty-two children who mocked Elisha, that they are now in hell! As if it were not punishment *enough* for the thoughtless folly of playing children, to be horribly torn in pieces by bears! He also describes the doom of Herodias's daughter, for having asked the head of John the Baptist in a charger, thus: "A frantic spirit in hell, she spends eternity with that charger always before her eyes, and that head haunting her from one deep to another deep in the bottomless pit." The person who could sincerely hold this doctrine, with reason to carry it out to its legitimate results, and imagination to construct and gaze on the consequent realm of woe, — conditions which it must be confessed its advocates do not practically fulfil, — and not have his brain turned and his heart broken by the horrid burden, must be an inhuman monster of obtuse and selfish depravity, not fit to live. I submit to every fair mind if this is not a true predicate of such a case. The same author from whom I have quoted further informs us (in a sermon courteously preached to Unitarians), that "there is nothing in the universe which God hates so much as he does false doctrine." By "false doctrine" of course is meant whatever theological tenets are opposed to the grand principles of Calvinism. And so we are left to suppose that eternal torture is the unavoidable portion of all responsible souls who have not a self-abandoning trust in the atoning efficacy of Christ's death, a condition which I do not believe one person in five thousand of all mankind can possibly meet. All the Heathen, all the Roman Catholics, (?) all the Universalists, all the Unitarians, therefore, are condemned to an eternity of woe, any description of which bursts the bounds and beggars the resources of language. Our own sainted dead, then,

* The Rev. Nehemiah Adams, D. D.

names as sweet and spotless as any registered on the whole calendar of the canonized, are now in hell, and must writhe there in the unutterable ecstasies of all concentrated anguish and nameless horror, "unrespited, unpitied, unretrieved, ages of hopeless end." I would be far from attributing this doctrine now to the general body of the Papal or the Calvinistic communion, — they have outgrown it, — but I do assert it to be, beyond all denial, an integral part of their historic and established orthodoxy, and to be still boldly maintained by nearly all of their most zealous leaders, both lay and clerical. Is it not high time mankind were rescued from such unendurable monstrosities of doctrine? Why, if these things were true, then it were better far

"To let the race die out,
And thus, with master-stroke, at once, *cheat* hell
Of its enormous revenues!"

It is exactly here, on this vital issue as to what is essential to final personal salvation, that we are bound, by every sacred tie that can hold thinking and religious men, to break with our Papal and Calvinistic brethren, and hold up the alternatives broadly to the world. *They* respectively say of the one indispensable condition of final salvation, — the former, that it is unconditional self-surrender to the ghostly guidance of the Church, the priest; the latter, that it is implicit reliance on the substituted merits of Christ. *We* say it is a pure and loving heart, an honest and loyal will, a sincere desire and effort to do and to be in all respects the best one can. O, I would that this practical issue, divested of all embarrassments, might be clearly presented to the universal people. Let them be asked which is most important to salvation, — a forced attempt to believe that God is three, or a real loyalty to untwisted convictions of truth? a doting abdication of reason at the Pope's toe, or a manly self-culture? an iron assent of the will to Calvin's dogmas, or a fond clasping of the heart around the natural virtues? Is it doubtful which way they would decide? Overawed and held back by nominal majorities, revered traditions, and old establishments, the popular verdict may seem to be for our antagonists; but let the real issue be fairly submitted to them for their free

preference, and they would come over to us in one serried mass, with all their banners waving and every heart beating full high with enthusiastic loyalty to our liberal views. So the armies of France, intrusted and sent by the antiquated and tyrannical aristocracy of the land, to take, bound or dead, the

“ Great Corsican who had come from Elba,
Were struck to statues by his kingly eyes;
He spoke, — they broke their ranks, they clasped his knees,
With tears, along a shouting road of triumph,
They bore him to a throne.”

The other urgent reason or motive why we should maintain our characterizing views without compromise, and earnestly labor to propagate them, is, that precisely our doctrines, our interpretations of Christianity, are best of all calculated to stem that tide of utter scepticism now setting so fearfully in from various quarters, and to save the world from abandonment to absolute irreligion. When men are taught that the inspiration of the whole Bible is verbal and absolutely perfect; that all infants not elect or baptized are helplessly reprobate for ever; that the flat contradiction of the Athanasian Trinity and the gross immorality of the Calvinistic Atonement must be reverently believed; that there is no life for man save in the body, the soul perishing in the grave until the day of resurrection; and when, furthermore, they observe the cruel bigotry and gloom inherently belonging to genuine Calvinism sincerely held, and perceive the organized preference of Romanism for tyranny and ignorance over freedom and education, — the progress of science, independent thought, and naturalness, in these times, cannot fail to provoke, sooner or later, a general reaction of protesting disbelief and disgust and indignation against the whole system of religion connected with such incredible dogmas and such injurious usages. The heathen notions and mediæval traditions on which these things repose have lost their seat in the living reverence of this age. And as to arguments, why, they never had any. To the common modern mind, in regard to any meaning or force they once had, they are now as empty as a last year's nest. The timorous tide of superstition and submission has ebbed so far away, that

the haggard strand of theology is left strewn all over with the decaying hulks of dogmas and forms which once perhaps had living comeliness and use, but can have them now no more. The magnificent pretensions of the Episcopal doctrine of the Apostolic Succession, for instance, have dwindled away in the public regards of this age, until now it is mentioned with a smile by nine tenths of its nominal upholders, and none save its titular descendants really care a fig for the laying on of hierarchic hands, or the apostolic succession of magical men, but only for the mystic unction of the Holy Spirit and the divine succession of apostolic men. The necessary consequence of the meeting of the free and scientific spirit of this age with the obsolescence and unreasonableness and stark incredibility of much of the prevalent theology, is an alarming reaction of unbelief, so that, in fact, within the very fortresses of the Calvinistic and Sacerdotal systems the undermining, rotting power of profoundest scepticism is at work to a tremendous extent. The preëminent danger of our times is, that, by the ultimate revulsion from an outgrown theology, the altars of all religion will be submerged in a flood of dissolved conformities and overriding infidelities.

The so-called Orthodox theologians have a mortal aversion to the natural sciences and to philosophy. When Sir Joseph Banks was a candidate for the Presidency of the Royal Society, Bishop Horsley, the textual gladiator among divines, voted against him, "because he was a collector of cockle-shells and bugs"! But science has extended its conquests in astronomy, geology, physiology, and other fields, until scores of inconsistencies are discovered between its certainties, the letter of Scripture, and the contents of the established creeds. To evade these difficulties the popular theologians have recourse to expedients which on any other subject would be universally scouted for their nonsense or scourged for their sophistry. The UNITARIAN is ready to meet this exigency, this approach of historical critical unbelief, by the just declaration that the Bible is not a text-book of science or philosophy, and by the candid admission that it is not everywhere infallible; by giving up the dogmas which contradict the categories of reason and violate God's first revelation in nature and man, and by

holding forth a system of simple truths, suggested by nature and experience, authoritatively confirmed by Christ, and which court and defy all scrutinies and tests.

But not only is a crisis of historical doubts hastening on; full pace with it comes striding forward a darker danger, a crisis of sensual worldliness. The doctrine which sets earth and heaven, the employments of time and the interests of eternity, in irreconcilable opposition to each other, banishing religion from nature and God from the present existence, — this doctrine, everywhere virtually proclaimed by the reigning theology, at a period which is the intensely vitalized focus of mechanical toils, business enterprises, and earthly ambitions, is threatening to prove fatal to religion. The irresistible pressure of tendencies is now such, that, if men cannot subserve and secure the spiritual ends of eternity through the material means of time, they will practically sink the future in unbelief and deify the sensual goods of the present. This crisis our Liberal Christianity alone is prepared to meet and to decide. The repeating of pagan litanies, the confession of absurd creeds, the superstitious enactment of spells, one day in six, will no more dissolve the solid mass of surrounding and encroaching worldliness, than moonbeams will melt down the marble mountains. The necessity for successfully overruling this crisis is exactly of our peculiar theological possession, namely, a system of belief adapted to human nature and to the facts of its situation in the world; that is to say, a system of belief which spiritualizes nature, character, life, experience, themselves, consecrates all the actualities of the present state, makes them holy and symbolic, covered with moral sanctions and governed by religious aims; which teaches us to trace the gentle beneficence of the Father in the smiling sunshine and the distilling shower, and in the very frenzy of nations to discern the omnipotent statesmanship of God. Instead of bombarding all the natural desires and labors of the present scene from the alien fortresses of a hostile religion, the faith we hold would sanctify them with a consciousness of the Divine presence and oversight, fill them with the sweetness of filial obedience and trust, and so solemnize and crown all earth's busy realities with religion's majestic sanctions and heaven's immortal hopes.

Mr. President, I cannot express how clearly and intensely I believe that a consistent and diffused Unitarian theology would prove, on the one hand, the obligatory deliverance of pure Christianity from the fearful errors of its friends, and, on the other hand, the practical safeguard of the age from the triumph of unmitigated worldliness.

With such adaptations as we have to the religious wants of the times, it may appear strange that our denomination has not attained a greater numerical bulk than it has. There are three principal reasons for this. In the first place, the people generally for the last fifty years have neither been interested to investigate theological subjects individually and freshly, and come to an independent and intelligent conclusion for themselves, nor have they been permitted to listen unbiassed to our expositions, or to read them and judge impartially. Their sectarian guides have invoked every antipathy of deafening and blinding prejudice against our opinions, and still continue to do so in most places. Our arguments have been neglected, our books banned, our voices shunned, our aims belied. Our misrepresented and abused system of faith has been wrapt in rhetorical winding-sheets of horror, and held up to the shocked and hating gaze of bigotry and obloquy. A corpse-like image of it has been made in ice, and the mocking effigy passed freezingly along the popular theological circles, amidst the derisive exclamations, "Perceive how deadly cold it is!" "How different from the heated mummies we have been taught to cherish!" I have not one doubt, that, if our Unitarian Christianity had been competently studied by all without prejudice, it would this day command the docile allegiance of mankind. Give us a fair and patient hearing at the ear of the world, and we will ask no more to convince the mind and to win the heart of the world.

But perhaps the chief cause of the slow open diffusion of our views is the fact, that thousands on thousands who really believe with us yet remain in full communion with the popular churches, without a word or a sign. One of the most striking moral characteristics of the present age, and certainly the most alarming one, is its general public disloyalty to its private religious convictions. Where persons shall attend preaching and worship, is far from al-

ways being with them a question of concordant belief or of dissent : it is perhaps as often — in consequence of theological ignorance and religious indifference — a question of mere convenience, fashion, expediency. After inquiring in innumerable instances, I do not hesitate to say, and I would say it in any presence, that not one person in twenty of those who regularly attend the popular churches will, in candid private conversation, pretend to believe in the most characteristic Calvinistic and Sacerdotal peculiarities of those communions, or hesitate to assent to the principal practical points of Unitarian Christianity ! Yet, with hollow conformity, all goes on as if there were no disbelief. The age is losing its sense of public obligation to truth. Frequently our own distinguished laymen, taking up their residence in other places, make a habit of attending the fashionable churches, to the utter neglect of the one with which their convictions and feelings avowedly go. Is not this shameful ! Why, there ~~was~~ was a time when men gave up their possessions and laid down their lives rather than yield one inch to false conformity. They welcomed the stake and the gibbet ; we will not forego one worthless smile of fashion. This state of things betokens woe, woe, woe. Such a spirit of disloyalty to truth was rife in Rome when Paul went there. The glorious and solemn temple of the ancient religion and civilization stood toppling in the shocks of rampant crime, and dissolving in the slime of sensual corruption. Then was it that Christianity touched the palsied nerves of men to magnetic steel, hallowed the earth with the copious blood of martyrs, and poured a flood of regenerating life into the dying heart and shrivelled veins of the old world. Do we not need such an impulse now again ! What, shall every trace of the martyr spirit die out from the modern world ! Shall every vestige of the old Puritan stock that colonized these bleak strands into paradise disappear from among us ! Amidst the unprecedented prosperities of our rushing worldliness, there is the intenser need of a stern consecration to truth within, to counteract the corruptions and unbeliefs of the time by a thoroughly *conscientious* confession and service. And now shall Fashion — FASHION, the frivolous and brazen harlot of the world — sweep in her flaunting robes through

the Church of Christ, making all the modest sanctities of pure religion shrink and veil themselves from before her, by her haughty step and invidious gaze trampling on the awful equality of worshippers, and enthroning the poor distinctions of outward society on the very altar of God? We do not fear learning, criticism, science, the scrutiny of reason, the tests of experience, the declarations of Scripture, — we eagerly court them all. But we do fear the outrageous and growing power of worldly fashion and mental disloyalty in hindering the visible spread of Liberal Christianity. We would ask the attention of mankind, while in the most solemn manner, as before the tribunal of Almighty God, we utter in the great court of the world's conscience, our sad and indignant protest against the fearful drifting of this ignorant, heartless, and unprincipled influence through all our leading modern communities.

Finally, there has usually been among ourselves a vast deal of meditative vagueness, theological compromise, doctrinal indifference, — a sad lack of closeness of denominational union, precision of denominational purpose, and urgency of denominational zeal. Many of us have been unduly warped and enervated by the gravitating power and subtle effects of great majorities, established opinions, fashions, and prejudices, led into timeserving adaptations of phraseology to the old current formulas. This lack of consistency in standing by our theological and critical positions, lack of bold honesty in pushing them thoroughly to their legitimate conclusions, lack of learned and cultured equipment and proselyting zeal to illustrate, support, recommend, and spread our denominational views, is enough to account for the humble limitations of our sectarian success. Many of our brethren — very, very unlike their opponents — seem to have a childish and immoral horror of saying a frank word concerning those points about which they differ from the great multitude of believers. Did Christ do so? Did Paul do so? Did Luther do so? Did any gifted and girded soul, noble in endowments, earnest in convictions, and mighty in endeavors, ever do so? It is neither justifiable nor in any way expedient to do so. We have invariably heard the dreaded cry, "Sectarianism," the instant one has wished us to organize as a

lump preparatory to operating as a leaven. If we would flourish as we ought, and fulfil our mission, we must reform in this thing altogether.

We have the most consistent and cheering faith ever enjoyed. Can we not labor for it in ardent zeal, without the vulgar stimulus of narrow bigotries and the lurid warning of pit-fires? If ever a noble position was allotted to a theological party, if ever mighty responsibilities were laid on a religious body, if imminent and pleading voices from the dead and from the living ever called on men to be faithful and to be earnest, then so to us, now! If the facts of the case as they are, the real state of affairs in the religious world, could find adequate utterance, I think the dumb walls would speak, and the dead bones of our denomination be made to tingle with superabundant zeal. The best tendencies of the spirit of the age, breaking away from unreasonable traditions and arbitrary authorities, are working powerfully in our behalf. The noblest instincts of human nature are struggling for us. When the chivalrous minstrel wandered over the earth in search of his kingly master and friend, imprisoned by an enemy in some foreign clime, he sang under all prison windows the airs they had sung together in other and happier days. At last, as he sang before a grim fortress, suddenly from the frowning pile responsive rolled the old, familiar strain, — and the lost monarch was redeemed. So Humanity, imprisoned long in the dungeon of Superstition, fettered with unnatural creeds, will recognize the tones of truth familiar and dear in the soul's native land of innocence and faith, and the great, royal throbs of her mighty heart, beating on our side with irresistible power, will knell the fate of hoary falsehoods and oppressions. The progress of science and of sound philosophy is for us. The decision from an impartial and sufficient survey of ecclesiastical history is in our favor. The pure teachings of Jesus are all expressly coincident with our views. The fortunes of freedom and the promise of the future are ours.

And now shall we forfeit or neutralize all these unrivalled providential advantages, by indolently dropping our most effective weapons, and cowardly fleeing from our post in the very moment of dawning victory? Shall we treacherously strike our flag, and let .

the holy banner, on whose triumphant rising the heart and hope of humanity and the ages are waiting, be defiled in the dust? If so, I should think the ascended fathers of our liberal faith would lean from their heavenly seats to prevent such recreancy, and the noble spirits of history swarm around to cry shame on us!

What less or other, then, can we do, than stand unflinchingly by our *distinctive* principles, and zealously follow out our *distinctive* methods, and thus labor on until at last, in the good time appointed by the Lord himself, all minds are guided by the truth of love, all hearts united in the love of truth, all hands occupied with tasks of usefulness, all feet busy on errands of kindness; and, including the whole world within its priestly embrace and sacramental ground, its altars redolent with incense, its recesses hushed with prayers, its aisles thronged with worshippers, its pictured walls ringing with hymns, its beauteous and solemn dome mystic with the awful rapture of faith and prophetic of a living eternity, everywhere,

Shall rest upon earth's grateful sods
The temple that is truly God's.

REV. HENRY W. BELLOWS of New York was then announced to speak on the *third* resolution, who said, in substance: —

It is a few hours only since I knew I was to enjoy the privilege of addressing this Association; so that my offering here must be a heart-offering, and not a duly prepared form of sound words.

I rejoice with you, Mr. President, in the encouraging prospects of the American Unitarian Association and of the body of Liberal Christians it represents. I thank God that I was brought up in this fold, and feel that no service I can render the cause of Unitarianism is adequate to the obligations it has imposed upon me. Not, however, that our peculiar views of Christianity seem to me so exclusively important to the Christian world as many others appear to think them. To love them most heartily, I need only to place them on a level with other theological opinions in

public value. All forms of Christianity have their origin in the diverse temperaments, peculiar wants, and special circumstances of different times, races, or neighborhoods. The creeds of the Church are so many different windows, varied in size and shape, through which men see the Gospel passing by, and which cast something of their own color and outline upon the Gospel itself. That particular outlook from which a man first sees the Gospel is the one to which he is for ever after likely to repair for his prospect of religion, and indeed all other points of view seem to him to deform, discolor, or only half reveal what has taken on a fixed aspect in his eyes. It is a pleasant and grateful evidence of the preciousness of a Christian experience, that that form of Christianity which has first aroused the religious life usually seems to the subject of it the true and only Gospel; and thus the tenacity of sectarian errors, the persistency of the world in what we call erroneous dogmas, is only a proof or illustration of the attachment with which Christians cling to whatever is associated with a religion that has blessed and saved their souls.

Brought up in the Unitarian faith, Unitarianism is to me the Gospel, and I love and honor it with all the strength of my religious affections, and all the fondness of a grateful child. You cannot, said Richter, make me love my own mother less, by telling me how many better mothers there are in the world. You cannot make me, under any circumstances, forget, that through this particular form of opinion I first acquired my knowledge of religion, and that in it is cast my whole Christian experience! I thank God, as any true child might do, that he gave me this very mother. And I do it none the less heartily because of a persuasion that, had I not been *born* into this fold, I should probably never have come into it at all. Brought up under any mild system of orthodoxy, I think I should have found no difficulty in making my home there. Indeed, in our day it requires nothing but the exercise of a little imagination and a moderate degree of accommodativeness to make a comfortable religious home within almost any received Christian creed. It is observable that, with occasional and most important exceptions, it is not the strong and earnest men who forsake the creeds in which they

were educated; they ordinarily have an ostrich-like stomach to digest the stones which break the teeth or lay heavy on the hearts of feebler constitutions. Weaker creeds, again, are narrow only to those who have not strength to expand them. A strong soul, shut up in a narrow creed, elbows it away from him, until he makes it ample enough for his case. Indeed, the older creeds have been so stretched and honeycombed by the struggles of the saints and sages who have dealt in them, that he must be a very capacious soul who finds himself cramped or stifled after due exploration of their recesses and proper use of their loopholes.

Our love for our faith is not measured by our hatred of other faiths. The true battle-front of Unitarianism in our day is not towards orthodoxy, but towards sin. Without intending to deny the right and duty of Christian denominations to criticize and correct each other's opinions, without overlooking the sacredness of truth and the importance of seeking and promulgating it, it is idle to suppose that the progress of theological opinions in our day is materially dependent upon our activity as critics or assailants of orthodoxy. There are other influences at work on the theological creed of Christendom, so much grander, surer, more operative in producing liberality of sentiment and simplicity of faith, than any we can wield, that it seems at least safe for us to confine our activity to the positive declaration of our opinions and the practical exhibition of their value as spiritual weapons. But in respect to the prevalence of the Christian spirit and the production of the Christian life, there is an immense field of duty open and calling loudly for devoted laborers. Christianity is still engaged in a deadly conflict with the wickedness, selfishness, and unbelief of the world. In that great strife we must bear our part as soldiers of the cross, and here, whatever our liberality may be, it is impossible for us to rally advantageously under any other than our denominational colors. It is as Unitarian Christians that we must do our part in this warfare. Whatever others may feel or believe, beneath whatever sign they may conquer, we believe and feel Unitarianism to be Christianity, and all the efforts we can make for Christianity must be for and through that form of Christianity which we receive. This is a denominationalism

which is both unobjectionable and laudable. And it becomes those in our ranks who, being opposed to sectarianism, are slack in contributions to the support of Unitarianism, to ask themselves, how they are going to aid Christianity, religious institutions and efforts at all, if they do not help them through the Christian body which has their sympathies and confidence! We are part and parcel of the Church of Christ, part and parcel of the Gospel army; we must energetically do our share in the work of destroying the common foes of piety and virtue; and we shall lose nothing by discipline, coöperation, and active confidence in our own resources and serviceableness.

The resolution you read, Mr. President, speaks of our obligations to the memory of the saints passed to their reward, who in more difficult times upheld the courage of our hearts and led on our Unitarian band in the Christian warfare. Standing in this place, beneath the pulpit from which his lessons of light and love were wont to fall, how can I fail to acknowledge the profound gratitude I cherish, with ten thousand others, towards that benefactor of his age and glory of our body, William Ellery Channing! If I could transfer to every heart in this audience my vivid recollections of the power and sweetness of Dr. Channing's preaching, it would make all further tribute to his name on this occasion unnecessary. For a considerable time in the course of my preparation for the ministry, it was my custom on alternate Sunday mornings to seek this house, full of a thirst which Channing's teachings alone seemed able to slake. Every sermon from him in those days seemed written for me; opened a new chapter in my religious life; removed some great obstacle in my studies; came as a special gift from God to my soul. It belongs to the highest truths of religion to shine with so full and central a light, that every quarter of the mental horizon is equally illuminated by them, and each private garden drinks in all their rays and deems itself the special object of their beams. So it was with Channing's teachings, — every open heart was filled by them, and each docile hearer carried home what was felt to be a special communication from the fountain of Christian truth.

Nor was he the only great benefactor of our religious life in

those days. In the neighboring University we were listening from Sabbath to Sabbath to Henry Ware, with an eagerness and delight which it is an encouragement to believe some young men may still be feeling under the ministry of other faithful teachers there. How precious and sacred is the memory of such men! How honorable to our body that we should have possessed them! And every year is adding to the list of our worthies past away, and leaving us their memories to cherish. The past year has not spared us. Parkman, the liberal host, the ever-ready helper of his brethren in time of sickness and sorrow, the apt and dignified presiding officer in our assemblies, the ardent lover of his profession, the kind, enlightened, humane, and active Christian; — Harrington, the brave and earnest missionary, the ripe and firm man, possessing a sound mind in a sound body, in whom were blended moderation and zeal, executive wisdom and eloquence of tongue, and who seemed so admirably fitted to bear the hardships and reap the rich opportunities of that distant field of Christian labor to which our God-speed had just accompanied him; — Judd, the strong and beautiful spirit, full of hope and love, with courageous originality of speculation and bold freedom of utterance, both held in the curb of a thoroughly Christian faith and a most vital piety, who adorned our literature, while he delighted our assemblies, but was most beloved and honored in his own home and among his own flock; — these are the losses of the year; these are men whom God has honored us with the right to call our own; and in losing them we feel the wealth of souls that Liberal Christianity has possessed, and are moved to pledge ourselves afresh to a faith which has borne such fruits, that we may keep it green and flourishing while God's grace sheds its smile upon our efforts. The past is secure! and is not the future promising? Our worst days, Mr. President, I believe, are over! The causes that produced us are more active now than when we came into existence, and must this not produce other, and more, liberal Christians? It was no chance that gave Unitarians existence. We were in the right line of theological descent. The free inquiry, the political freedom, the commercial life of the times produced our faith, and it is immensely, if secretly, nourished by the spirit of the age. With

a political, literary, and philanthropic atmosphere such as we live in, what else but Liberal Christianity can flourish! The sharpness of our theological lines, the exclusiveness of our dogmatic opinions, the too ethical character of our methods, must be abated. We want more play of imagination, more indulgence to feeling, a livelier sympathy with the past, in our theology; a little, too, of that German mysticism, which our learned brother, with a right to speak on that subject which I could not claim, has somewhat disparaged, would not harm us; but with these modifications, I most confidently believe that what is essentially our faith, what is now so misunderstood and abused under the name of Unitarianism, will be the Christianity of the future. The sky is brightening for us. We have had our roughest weather. Other sects are destined to their stormy experiences, when we are snugly settled in our harbor. The intellectual activity which has made us radicals and destructives, and subjected us to so much questioning and complaint for our indefiniteness of opinion and alienation from the main body of Christendom, that intellectual activity is now felt, and is destined to be felt far more in all Christian denominations, breaking up their foundations, unsettling their tranquillity, and placing them in their turn among the anxious pioneers and explorers for a credible faith. It would not surprise me, if in the next generation we were the most settled sect in Christendom, a fixed point and haven for other Christian bodies afloat and storm-tost to steer by. But however that may be, let us be of good cheer, keep what God has committed to us, be faithful to our history and position, transmit the names and the labors of our saints and sages to our children, and for the rest leave God to perform all that he has not left us to do by our fidelity to his spirit and to the precepts of his Son and Saviour.

At the conclusion of Mr. Bellows's remarks, the resolutions were adopted without a dissenting voice, and the congregation broke up, after singing the doxology, and a benediction from Rev. Dr. Lothrop.

ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

In the year one thousand eight hundred and forty-seven.

An Act to incorporate the American Unitarian Association.

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, as follows: — Section 1. Charles Briggs, Samuel K. Lothrop, Henry P. Fairbanks, their associates and successors, are hereby made a corporation, by the name of the American Unitarian Association, with all the powers and privileges, and subject to all the duties, liabilities, and restrictions, set forth in the forty-fourth chapter of the Revised Statutes; and said corporation may hold real and personal estate to the value of fifty thousand dollars, to be devoted exclusively to the promotion of the interests of moral and religious instruction. Section 2. All donations, devises, and bequests of real and personal estate, which may heretofore have been made to the American Unitarian Association, or to the Executive Committee thereof, shall be and enure to the use and benefit of the corporation hereby created, to be appropriated, however, to the purposes designated in any such donation, devise, or bequest. Section 3. This Act shall take effect from and after its passage.

House of Representatives, March 3d, 1847. Passed to be enacted.
EBEN. BRADBURY, *Speaker*.

In Senate, March 4, 1847. Passed to be enacted.
W. B. CALHOUN, *President*.

March 4th, 1847. Approved.
GEORGE N. BRIGGS.

Secretary's Office, March 5, 1847.

I certify the foregoing to be a true copy of the original Act.
JOHN G. PALFREY,
Secretary of the Commonwealth.

BY-LAWS.

ARTICLE 1. The object of the American Unitarian Association shall be to diffuse the knowledge and promote the interests of pure

Christianity throughout our country; and all Unitarian Christians in the United States shall be invited to unite and coöperate with it for that purpose.

ART. 2. An annual subscription of one dollar shall constitute a person a member so long as such subscription be paid, and a subscription of thirty dollars shall constitute a person a member for life.

ART. 3. The officers shall be a President, two Vice-Presidents, a Secretary, a Treasurer, and five Directors, two of whom, at least, shall be laymen. These officers shall be chosen by ballot, at the annual meeting, and shall hold their offices for one year, or till others be chosen in their stead.

ART. 4. These officers shall constitute an Executive Committee, who shall meet at least once in each month, and shall have charge of all the business and interests of the Association, the direction of its funds and operations, with power to fill any vacancies that may occur in their number, between any two annual meetings, and to call special meetings of the corporation whenever they shall deem it necessary or expedient.

ART. 5. It shall be the duty of the Secretary to keep a full record of the meetings of the corporation, and of the Executive Committee; to conduct the correspondence of the Association, and keep an accurately arranged file of the same; and in general to perform such services, to suggest, devise, and execute, under the direction of the Executive Committee, such plans and measures, as shall, in their judgment, tend to promote the objects of the Association, increase its usefulness, and enlarge the sphere of its influence; and his salary shall be determined by vote of the corporation at the annual meeting.

ART. 6. The annual meeting of the Association shall be held on the Tuesday before the last Wednesday in May, at nine o'clock, A. M., at such place in the city of Boston as the Executive Committee may appoint, of which due notice shall be given by advertisement in two or more newspapers published in Boston, at least ten days previous.

ART. 7. Any amendment of these articles, proposed at one annual meeting, may be adopted at the next, if a majority of the members present vote in favor of it.

CLERGYMEN MEMBERS FOR LIFE.

THE following clergymen have been made members for life of the Association, by the donation of thirty dollars or more, principally from ladies of their respective societies.

Abbot, Abiel, D. D.	Burton, Warren
Adams, Edwin G.	Bush, S. W.
Alden, Seth	Chandler, Seth
Alger, Horatio	*Channing, William E., D. D.
Alger, William R.	Clark, Amos
Allen, Joseph, D. D.	Clarke, Samuel
Allen, Joseph H.	Cole, Jonathan
Allen, T. Prentiss	*Colman, Henry
*Andrews, William	Conant, A. H.
Arnold, Augustus C. L.	Coolidge, James I. T.
Babbidge, Charles	Cordner, John
*Bancroft, Aaron, D. D.	Crafts, Eliphalet P.
Barrett, Samuel, D. D.	Crosby, Jaazaniah
Barry, William	*Cunningham, Francis
*Bartlett, John	Cutler, Curtis
Bartol, G. M.	Cutler, R. P.
*Bascom, Ezekiel L.	*Damon, David, D. D.
Bates, Reuben	Davis, Hasbrouck
Bellows, Henry W.	Dewey, Orville, D. D.
Bigelow, Andrew, D. D.	Doggett, Theophilus P.
Billings, Liberty	*Edes, Edward H.
*Brazer, John, D. D.	*Edes, Henry, D. D.
Briggs, Charles	Edes, Henry F.
Brigham, Charles H.	Ellis, George E.
Brooks, Charles	Emmons, Henry
Brooks, Charles T.	Everett, Oliver C.
Brown, Addison	Farley, Frederic A., D. D.
*Brown, J. F.	Field, Joseph, D. D.
Buckingham, Edgar	*Flint, Jacob
Buckingham, J. A.	Flint, James, D. D.
Bulfinch, S. G.	Forman, J. Gilman
Burnap, George W., D. D.	Fosdick, David

* Dead.

Fox, Thomas B.
 Frost, Barzillai
 *Frothingham, William
 Furness, William H., D. D.
 Fuller, Arthur B.
 Gage, Nathaniel
 Gannett, Ezra S., D. D.
 *Gannett, Thomas B.
 Gray, Frederic T.
 Greene, William B.
 *Greenwood, F. W. P., D. D.
 Hale, Edward E.
 Hall, Edward B., D. D.
 Hall, Nathaniel
 Hamilton, Luther
 *Harrington, Joseph
 Hedge, Frederic H., D. D.
 Hill, Alonzo, D. D.
 Hill, Thomas
 Holland, Frederic W.
 Hosmer, George W.
 *Howe, Moses
 Huntington, Frederic D.
 Huntoon, Benjamin
 Ingersoll, George G., D. D.
 Johnson, Rufus A.
 *Judd, Sylvester
 Kendall, James, D. D.
 *Kinsley, W. H.
 Knapp, Frederic N.
 Lambert, Henry
 Lamson, Alvan, D. D.
 Lathrop, Thomas S.
 Leonard, Levi W., D. D.
 Lincoln, Calvin
 *Little, Robert
 Livermore, Abiel A.
 Livermore, Leonard J.
 Loring, Bailey
 Lothrop, Samuel K., D. D.

Lunt, William P., D. D.
 May, Samuel, Jr.
 Merrick, John M.
 Miles, Henry A., D. D.
 Moore, Josiah
 Morse, William
 Mosely, William O.
 Motte, Mellish I.
 Muzzey, Artemas B.
 Newell, William
 Nichols, Ichabod, D. D.
 Nightingale, Crawford
 Noyes, George R., D. D.
 Nute, Ephraim
 Osgood, Joseph
 Osgood, Peter
 Osgood, Samuel
 Palfrey, Casneau
 Palfrey, John G., D. D.
 *Parker, Nathan, D. D.
 Parker, Theodore
 *Parkman, Francis, D. D.
 Parkman, John
 *Peabody, Oliver W. B.
 *Peabody, William B. O., D. D.
 Peabody, Ephraim, D. D.
 *Phipps, Harrison G. O.
 Phipps, J. H.
 Pierpont, John
 Pike, Richard
 Putnam, George, D. D.
 Reynolds, Grindall
 Richardson, James, Jr.
 Richardson, Joseph
 *Ripley, Ezra, D. D.
 Ripley, George
 *Ripley, Samuel
 Robbins, Chandler
 Robbins, Samuel D.
 Robinson, Charles

*Rogers, Timothy F.
 Sanger, Ralph
 Sargent, John T.
 Sears, Edmund H.
 Sewall, Charles C.
 Sewall, Edmund Q.
 Shackford, Charles C.
 Simmons, George F.
 Smith, Amos
 Smith, Joseph C.
 Stearns, Oliver
 Stebbins, Rufus P., D. D.
 Stetson, Caleb
 Stevens, Daniel W.
 Stone, Edwin M.
 *Storer, John P. B.
 Sullivan, Thomas R.
 *Sweet, John D.
 *Swett, William G.
 Thayer, Christopher T.
 *Thayer, Nathaniel, D. D.
 Thomas, Moses G.
 Thompson, James, D. D.
 Thompson, James W., D. D.

Waite, Josiah K.
 Walker, James, D. D.
 *Ware, Henry, Jr., D. D.
 *Ware, William
 Waterston, R. C.
 Weiss, John
 Wellington, Charles
 *Wells, George W.
 Wheeler, A. D.
 *White, John
 White, William H.
 *Whitman, Bernard
 *Whitman, Jason
 Whitman, Nathaniel
 Whitney, Frederic A.
 Whitwell, William A.
 Williams, George A.
 Willis, Martin W.
 Willson, Edmund B.
 *Withington, Hiram
 Woodbury, Asa
 Young, Alexander, D. D.
 Young, Joshua

OTHER MEMBERS FOR LIFE.

Abbot, Ezra
 Abbot, Harris
 Abbot, Samuel
 Abbott, Miss Abigail
 Adams, Benjamin T.
 Adams, James, Jr.
 Adams, Philip
 Adams, Zabdiel B.
 Alger, Cyrus
 Alger, Francis
 Allen, G. M.
 Ames, David W.

Ames, Mrs. David
 Ames, Seth
 *Andrews, Ebenezer T.
 Andrews, W. T.
 Anthony, Edward
 Appleton, Charles T.
 Appleton, Francis
 Appleton, J. R.
 Appleton, Nathan
 Appleton, Samuel
 Aspinwall, Samuel
 *Atherton, Charles H.

Baker, Henry F.
Ball, S. S.
Bancroft, Mrs. B. D.
Bangs, Isaiah
Bangs, G. P.
Barker, Joseph A.
Barnard, George M.
Barnes, D. W.
Barnes, S. H.
Barnes, Miss Harriet
Barrett, Nathaniel A.
Bigelow, Alanson
Bigelow, John
*Bird, John H.
Bixby, Miss Keziah
Black, John
*Blake, Mrs. Sarah
Blanchard, Hezekiah
Blanchard, Joshua P.
Bliss, J. Lee
Bliss, Theodore
*Bond, George
Bond, George W.
Boutelle, Mrs. T. R.
*Bowditch, Nathaniel
Bowen, Tully D.
*Bowles, Samuel
Boyd, Francis
Brackett, Samuel E.
Bradford, C. T.
*Bradlee, Joseph P.
Brewster, Oliver
Brewster, William
Brigham, Nathaniel
*Brooks, Peter C.
Brown, Mrs. Amy T.
Bryant, John
Bulloch, W. P.
Burgess, Mrs. A. E. P.
Carew, Joseph

Cartwright, Charles W.
Channing, Mrs. W. E.
Chapin, Harvey
*Chapman, Edmund A.
Chapman, Mrs. Jonathan
Chapman, Mrs. Margaret
Child, Mrs. John
*Child, Richards
Child, Mrs. Richards
Clapp, Miss Catherine
*Clapp, Joshua
Clapp, Mrs. Mary
Clarke, Mrs. Sarah
Cobb, Elijah
Coffin, George W.
Colton, George
Cooke, Mrs. Mary F.
*Coolidge, Joseph
*Cotton, John
Cotton, Joseph, Jr.
Crocker, George A.
Crocker, James H.
Crosby, William
Curtis, Mrs. Philip
Cushing, T. P.
Cushman, Henry W.
Dale, Samuel H.
Dana, Dexter
Danforth, Isaac
Dascomb, Thomas R.
Davis, Charles S.
Davis, James
Davis, James, Jr.
Davis, Joseph
Davis, J. Amory
Davis, Mrs. M. M.
Dean, Theodore
Denny, Daniel
Dillingham, Miss Eliza
Dix, Miss D.

Dorr, John
*Dorr, Samuel
Draper, James
Dwight, George
Dwight, Mrs. George
Dwight, Jonathan
Dwight, Mrs. Mary
Dwight, William
Eager, William
Edwards, Elisha
*Ellis, David
Ellis, Jonathan, Jr.
Emerson, George B.
Emmons, John L.
Everett, Miss Eliza G.
*Everett, Moses
*Everett, Otis
Fairbanks, Henry P.
Fairbanks, Mrs. Henry P.
Fairbanks, Stephen
Fairbanks, Mrs. Stephen
Farley, Mrs. Frederic A.
Faxon, Nathaniel
Fearing, Albert
Fisher, Joshua
*Fitch, Jeremiah
Foot, Homer
Foot, Mrs. Homer
Forster, Jacob
Foster, Charles A.
Foster, Charles W.
Fowle, C. S.
Fowler, James
Francis, Ebenezer
Frost, George
Gaffield, Thomas
Gardner, John
Gardner, John L.
Gassett, Henry
Gilbert, B. R.

Gould, Benjamin A.
Gould, Mrs. Elizabeth
Gould, Lewis
Grant, Moses
*Gray, Harrison
Gray, John C.
Greele, Samuel
*Green, Ezra
Greene, Sarah
*Hall, Mrs. Edward B.
Hall, Jacob
Hall, Sarah B.
Hallett, George W.
Hamilton, Charles A.
Hammond, Daniel
*Hammond, Samuel
Hawes, Prince
Heath, Charles
*Hedge, Barnabas
Hendee, Charles J.
Hewes, Abraham, Jr.
Hewett, H. N.
Hickling, Charles
Hill, Mrs. Alonzo
Hoar, Samuel
Hodges, George
Holbrook, Ann B.
Holland, Mrs. F. W.
Holmes, Benjamin
*Howard, Abraham
Howard, Charles
Howard, John
Howe, Gilbert H.
Howe, John
Howe, Zadock
Hull, Henry
Hunnewell, H. H.
Hunt, Nathaniel P.
Hurd, John
Inches, Henderson

Inches, Miss	Lockwood, Moses B.
Jackson, Charles	Lombard, Ammi C.
Jackson, Francis	Lombard, William
Jarvis, Mrs. Leonard	Lord, George
*Jernegan, Mrs. Mary	Lord, Ivory
Johnson, James	Lord, Mrs. Sarah C.
Johnson, Mrs. J.	Loring, Benjamin
*Johnson, Milton	*Loring, J.
Jones, Miss Charlotte	*Loring, William I.
Jones, Mrs. J. C.	Loud, Jacob H.
Jones, Mrs. Sarah	Low, A. A.
Judd, Mrs. Sylvester	Low, Francis
Kendall, Henry L.	Low, John J.
Kettell, John P.	Low, Mrs. Rachel
*King, Daniel P.	Lowell, John A.
*King, Gedney	Mackay, R. C.
King, Samuel B.	Manley, Mrs. Abigail
Knight, William H.	Manley, John R.
Knight, Mrs. W. H.	Manley, Miss Mary
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